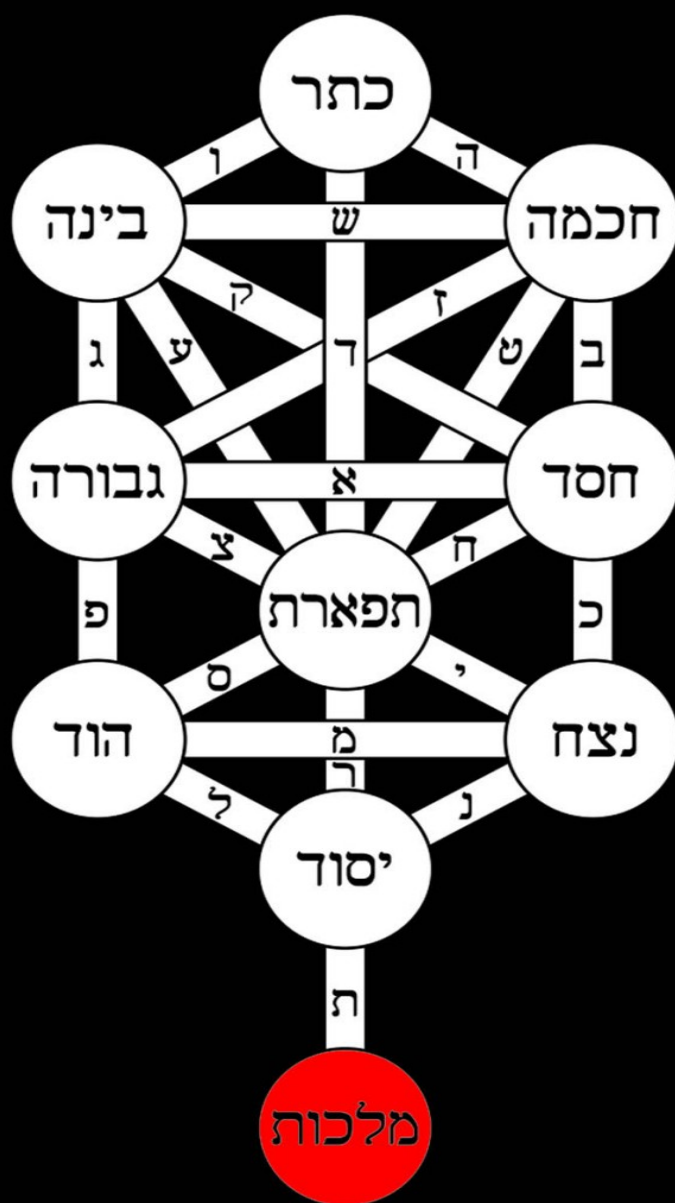


BEWARE THE WORLD TO COME



Christopher Jon Bjerknes

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1 ANDROGYNY AGENDA

There is a lot of strange talk these days about genders. For anyone over fifty, gender confusion appears to be something new. In the old days things were simpler. Kids were taught that there were males and females and that men and women were fundamentally different and easy to distinguish from one another. At some point in life there was a chance you would learn about "hermaphrodites" whose bodies had both male and female characteristics, but in general most people spoke about boys and girls, men and women, and never entertained the possibility that the sexes might be combined into one androgyne. Not too many people realized that the "God" of the Bible is actual three gods rolled into one androgyne, the male god Yahweh, the female goddess Shekinah and the androgynous union of the two in one being, which is often represented as the "Son".

The situation has dramatically changed. Many individuals, groups, political movements, religious movements, professional standards committees, legislators, clergy, teachers, academics, law enforcement officials, journalists, opinion shapers, etc. are arguing over how many genders there are, what form they take, what rights they do or do not have; and why it is, or is not, important that we recognize them all. Where did this all controversy come from?

Languages include genders in their grammar, articles and pronouns, often in beautiful and meaningful ways. English has a "his" and a "her". German has gender articles such as "*der*" for the masculine, "*die*" for the feminine and "*das*" for the neuter. In America, pink was thought to be a female color and blue predominately male. Gender has literally played a leading role in human cultures throughout recorded history in patriarchal and matriarchal societies and strongly manifests itself in the natural world and in anthropological discoveries. So why are things changing now?

It is true that throughout history there has been some blurring of the lines between male and female. Homosexuality was rampant in ancient Greece. Males often portrayed females in stage performances. In Sumer, the Gala priests of the goddess Ishtar confused male and female traits.

And there were many androgynous gods. Some of these gods had both male and female faces and sexual organs. They were thought to have created men and women in their divine androgynous image, not as distinct beings, but as androgynous beings who were later separated into the two sexes, literally cut in half to form man and woman.

The chromosomes of a male human being provide us with a good analogy for the androgynous gods of the ancient world. They are composed of the male chromosome coupled together with the female chromosome. A male sperm cell joins together with a female egg cell to form a new organism which contains both male and female genetic material.

Some of these ancient androgynous gods had breasts as well as beards. Things became even more confused when the gods broke apart into male and female and when they separated the androgyne Adam into Adam and Eve in a divine act of mitosis and meiosis. The Jewish mystical set of beliefs known as cabalah teaches that the corruption of the androgyne gods and of androgynous Adam into distinctly male and female forms was a terrible calamity that needs to be rectified through a process the Cabalists call "*Tikkun Olam*", which expression means that Jewish people must "repair the world". They believe that this process of repairing the damage began about six thousand years ago when Adam was created, then divided into Adam and Eve, and needs to be completed now, or terrible things will happen. Fixing humans by making them androgynous will also repair the gods and return them to their androgynous form, because what happens on Earth affects what happens in Heaven. The Androgyny Agenda is a religious agenda. It is a cabalistic agenda.

Androgyny based ancient religions hold that not only are male and female one being in the proper order of things, but that the beginning and end of history are also of one and the same form. That is to say, that human beings must and will return back to their original state of androgyny and mirror the gods, who will follow suit and once again become androgynes when the world has been repaired, "as above, so below". For example, according to cabalah, humanity was created about 6,000 years ago in the androgynous form of Adam and must return to that androgynous state in the World to Come. In fact, the messianic age which is about begin will not arrive unless and until human beings are converted back into androgynes.

Adam was fashioned from clay after the androgynous image of the trinity of the gods of the Jews, Yahweh (male), Shekinah (female) and Ein

Sof (androgynous and also symbolized as the androgynous "Son" of the male and female "Parents" in the Jewish trinity). When the Jewish People have successfully repaired the world six thousand years after Adam was created, which is about now, then all human beings will again become androgynous beings, as it was in the beginning, so it will be in the end. The Androgyny Agenda is, therefore, a significant aspect of the "Jewish mission" to be a "light unto the nations" and "repair the world", which divine work necessarily sets the stage for the Jewish "World to Come".

The *Zohar*, written by Moses de León in the 13th Century, originated the occult system of cabalah which is driving the Androgyny Agenda of *Tikkun Olam* (repairing the world). The *Zohar* explains the meaning of the occult principle "as above, so below", which creates a unity between the gods and humanity,

"Whatsoever is found on earth has its spiritual counterpart on high and is dependent on it. When the inferior part is influenced, that which is set over it in the upper world is also affected, because all are united. [***] That which is above is in the likeness of that which is below, and the likeness of that which is below is in the sea [regarded as the mirror of the inferior heaven], but all is one. [***] As it is in all things below, so it is above." [1](#)

According to cabalah, Yahweh (actually the *Elohim* meaning "the gods") separated Adam, who was both male and female, into Adam and Eve. If all goes well, the clock then began to run until six thousand years has passed and the descendants of Adam and Eve have repaired the world and merged back together into androgynous beings. Androgynous Adam had within him/her all the "twin-souls" of the Jews, the androgynous souls of all the Jews that became separated into male and female half-souls when Adam split into Adam and Eve. Jews, who are presently mere male and female half-souls, look for their ideal soul mates to marry, the identical half-soul which separated from them, so that they can reunite into a form of the male/female twin-soul and have children.

They will continue to have children until all their half-souls are repaired and become androgynous twin-souls again after the 6,000 years of creation. Children are needed so that all the twin-souls created in Adam can be reborn as half-souls into new bodies through a process of reincarnation

(*gilgul*) and carry out *Tikkun Olam* (repairing the world and perfecting themselves) until both of their half-souls are perfected and their twin-souls are reunited in the messianic age, the World to Come. They will then enter one immortal and androgynous body, as opposed to the current imperfect state of things where man and wife suffer through life by being born, giving birth to children and dying. The half-souls do not necessarily progress towards perfection at the same rate, and do not always meet to marry, which is why many marriages fail.

According to cabalah, when the Ein Sof decided create the universe it first contracted itself to make way for the divine light to enter the newly created vacuous space (*tzimtzum*) and form the objects of creation. The Ein Sof then placed its divine light into 10 vessels (*Sephirot*) to contain it. Seven of these sephirotic vessels tragically shattered and introduced *Tohu* and *Bohu*, chaos and void, into creation. The fragmented vessels covered the divine sparks of light in "shells" of darkness which need to be purged from the world so that purity and light can fill the world and take the place of evil, the shells, within the *tzimtzum*, the vacuum which arose when the Ein Sof contracted itself. This process of removing evil and revealing divine sparks of light, ridding the world of the shells of darkness to leave room for the light, is called "*Tikkun Olam*", which means the restoration of the world by the descendants of Adam and Eve, the Jews.

Gentiles are "shells" of darkness which conceal the light and clutter the *tzimtzum*. In order for the vacuum to be filled with the good of light and only with divine light, Gentiles must cease to exist, because they are not only evil darkness incarnate, but are shells that conceal and displace light. Darkness must give way to light and Gentiles, who are called the "Sons of Darkness" must give way to the Jews, who are called the "Sons of Light", so that the universe can be restored to its original perfect state of purity and order in the World to Come. And human beings and the gods must return to their perfect androgynous state.

Gentiles are not only "sons of darkness", meaning that Satan created them by placing their first embryo into Eve to bear Cain, they are also "daughters" of the "strange god" Satan. *Malachi* 2:10-12 states,

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, and an

abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts."

The restoration of the world must be completed within 6,000 years by human beings, or Yahweh and Shekinah will do it themselves with disastrous consequences for humanity. The process is a cycle where the end matches the beginning in form and function. Yahweh and Shekinah started off as one androgynous being and must be restored to one androgynous being. They separated when Adam mistakenly thought that Shekinah was the only god. Shekinah left Yahweh when the First Temple of Solomon was destroyed and accompanied the Jews into exile. The separation of Yahweh and Shekinah causes much suffering in the world. The Temple must be rebuilt in order for Shekinah to return to Yahweh and for them to once again become one androgynous being in the World to Come. Just as the gods must again bond into an androgynous being, so too must human beings become androgynes in order for the end of the cycle to match the beginning and the World to Come to arrive.

From Hermann Hesse's characters Steppenwolf and Siddhartha, to David Bowie's persona and the movie *The Matrix*, androgyny is increasingly entering popular culture as we approach the end of the Age of Pisces and the six thousand years (six days) of creation. This is in large part by design and is being deliberately orchestrated by some who are engaging in *Tikkun Olam*, restoring the world to a perfect, androgynous state, so that it will be the same at the end of time as it was when time began. The ultimate aim of *Tikkun Olam* is *Tikkun ha-Shekinah*, restoring the gods Yahweh and Shekinah to their original androgynous union above in Heaven, by reforming human beings to the original androgynous state of Adam before Eve was separated from him below here on Earth—as above, so below.

The occult principle "as above, so below" means that the lives and actions of the gods are reciprocally mirrored by the lives and actions of human beings. It also means that the lives and actions of human beings affect the actions and lives of the gods. Furthermore, the doctrine articulates

the belief that human beings are created as mirror images of the gods, and the Earth as a mirror image of the heavens. This symmetry between the gods and humanity, the heavens and the Earth, is understood as giving human beings the power to mold the gods in their image and repair the damage human beings have previously done to the gods through their human misconduct by means of the restorative work of *Tikkun Olam*.

The only means the Jews have to reform the androgyne of Yahweh and Shekinah is to make human beings androgynous and to build the Third Temple to their gods in Jerusalem. Because the gods in Heaven mirror what the Jewish People do on Earth, should the Jews once again become androgynes, the gods will also become androgynous and order will return to Heaven and Earth. This *Tikkun* or repair of Shekinah and Yahweh into an androgynous form also entails the restoration of the Jewish People to Palestine, the reconstruction of the Temple and the extermination of the Gentiles, whose souls are evil, darkness. Shekinah will not return to Yahweh unless and until the Temple, their bedchamber, is rebuilt.

If the Cabalists can make people androgynous, Shekinah and Yahweh will copy them and once again become one. If the Jews build a Temple in Jerusalem, Shekinah will forgive Yahweh, copulate with Yahweh in the Temple and unite with him as an androgyne god, a trinity in one. If the Gentiles disappear, it will fulfil the laws of the 613 *Mitzvot* which the Jews are commanded to obey, remove the darkness, fill the world with light, and usher in the Kingdom of Shekinah of the Sabbath Millennium, the seventh thousand years to follow the six thousand years of creation. By six thousand years of creation one is to understand that the old creation was only meant to last for six thousand years. It will be wiped away to make room for the World to Come of the Sabbath Millennium.

Since Shekinah is somewhat evil in the sense that she is female, and Yahweh is entirely good in the sense that he is male, the two together will balance the universe and coexist as one, like Yin and Yang. In order for the evil feminine to bond with the good masculine, it must first be elevated to a higher level, meaning females must now become more masculine. Masculating females and Shekinah is a major part of the Androgyny Agenda of cabalah.

Howard Schwartz quoted from the original book of cabalistic Jewish mysticism, the *Zohar*, in his article *Shekhinah, God's Bride* to demonstrate

some of the cabalistic lore surrounding Shekinah, the goddess of the Jews who is referred to as the "Holy Spirit" in the Bible,

"However, in some sections of the Zohar, the central text of Kabbalah, dating from about the thirteenth century, the Shekhinah is clearly identified as God's Bride. In some of these kabbalistic myths, the coupling between God and the Shekhinah is described in specifically erotic terms: 'The Temple served as the sacred bedchamber of God the King and his Bride, the Shekhinah.... The King would come to the Queen and lie in her arms.... He took his delight between her breasts.... They lay in a tight embrace, her image impressed on His body like a seal imprinted on a page' (*Zohar* 1:120b, 3:74b, 3:296a).

Other kabbalistic myths portray a confrontation between God and the Shekhinah provoked by the destruction of the Temple in Jerusalem—the Shekhinah's home in this world—and the impending Babylonian exile, that concludes with God's Bride declaring her intention to abandon her spouse—God—and go into exile with her children, the Children of Israel (*Zohar* 1:202b-203a). Nor will she return to God until her home—the Temple in Jerusalem—is rebuilt. It is in this central myth of the exile of the Shekhinah that the figure of the Shekhinah attains mythic independence." [2](#)

In his article *How the Ari Created a Myth and Transformed Judaism*, Howard Schwartz explained how Isaac Luria, known as the "Ari", incorporated the concept of *Tikkun Olam*, repairing the world, into cabalah,

"Thus each generation has the challenge and opportunity to repair the world sufficiently to restore it to its original glory. And this repair includes the worlds both above and below, which, the *Zohar* says, are equally in need of repair.

The startling notion that there is a rent in heaven finds its source in a myth found in the *Zohar*. Here it is said that when God permitted the Temple in Jerusalem to be destroyed, God's Bride, known as the *Shekhinah*, confronted God, and declared that she was leaving Him until the Temple, her home in this world, was rebuilt. Until

then, the *Shekhinah* chose to go into exile with her children, the children of Israel. So it is that one of the most important purposes of gathering the sparks is, amazingly, to heal heaven and restore God's bride to Him.

[***]

However, it is important to note that the Ari's teachings make a significant change in the messianic myth. Traditionally, the arrival of the messianic era will not take place until God decides that the time is right. According to the Ari's myth, however, this depends on the progress made in gathering the sparks, an undertaking that individuals can accomplish on their own. Thus each generation has the challenge and opportunity to repair the world sufficiently to restore it to its original glory. And this repair includes the worlds both above and below, which, the *Zohar* says, are equally in need of repair." [3](#)

Lurian cabalah broke from traditional Judaism by asserting that the Jewish People ought to perform for themselves those tasks which were traditionally assigned to Yahweh and the twin-messiahs Messiah Son of Joseph and Messiah Son of David in the Torah and Talmud. For example, both the Old Testament (*Leviticus* 26. *Deuteronomy* 4:24-27; 28:15-68; 30:1-3. II *Chronicles* 7:19-22. *Jeremiah* 29:1-7) and the Babylonian Talmud (*Kethuboth* 111a) state that the Jewish People must not hasten the coming of the messiah and must wait for the messiah to establish a Jewish State, before emigrating to Palestine in large numbers.

The Cabalists Isaac Luria (the Ari) and Elijah ben Solomon Zalman (the Gaon of Vilna) abandoned those traditional doctrines and asserted instead that the best means for the Jews to wage war against the Amalekites (meaning the evil Gentiles) is for them to move in massive numbers to Palestine and conquer the land, a task that would require at least 600,000 Jews to succeed. [4](#) Numbers and numerology are very important in cabalah.

Breaking from the old biblicist tradition that some things could only be accomplished by the gods, and following the advice of the Ari and the Gaon, Karl Marx sought to establish a World Government like that of prophecy. Moses Hess called upon the Jewish People to restore themselves to Palestine and become their own messiah. Both the Ari and the Gaon of Vilna believed that they were the reincarnated souls of Messiah Son of

Joseph, the warrior king who drives the Jews towards Palestine, teaches the Jews Torah and smites the Gentiles in each generation. They led the war of extermination against the Gentiles in their generation in preparation for the World to Come, when Messiah Son of David will judge the Gentiles, exterminate those who remain and rule over a Gentilefree "New Earth".

In 1847, Karl Marx, Moses Hess and Friedrich Engels began work on what was to become the *Communist Manifesto* of 1848. In 1848 revolutions broke out all over Europe. Cabalists had received permission to spread the cabalah in 1840, which was a very special year, "the sixth hundredth year of the six millennium". Joel David Bakst quoted several statements which attest to this fact in his book *The Josephic Messiah, Leviathan, Metatron & the Sacred Serpent, The Secret Doctrine of the Gaon of Vilna, Volume II*,

"Prior to 1840 the study of Kabbalah was a closed book to all but the initiated.

R. Yisrael Salanter (1810-1883), Talmudist,
Ethicist and Leader of the *Mussar Movement*

Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.

The *Leshem* (1841-1925), master kabbalist
of the Kabbalah School of the Gaon of Vilna
[***]

In the six hundredth year of the sixth millennium (5600 = 1840 C. E.) the Gates of Wisdom above, together with the fountains of wisdom below, will be opened up, and the world will prepare to usher in the seventh millennium. This is symbolized by a man (lit. *Adam*), who begins preparations for ushering in the Sabbath on the afternoon of the sixth day." [5](#)

Please note that throughout this book the religious views expressed are not those of your present author, but rather are a representation of the views and beliefs of those who have pursued the Extermination Agenda throughout history. Your author does not believe in ancient or current mythologies of any kind.

Even if you start out reading this book with no knowledge whatsoever of Gnosticism or Cabalism, you will learn sacred secrets and come to understand mystical doctrines known only to a few adepts alive today. This is proof of the fact that not only are the majority of Jews alive today non-religious, they are completely unaware of the occult beliefs revealed in this book to the general public for the first time. Likewise, the vast majority of Christians are unaware of the fact that they are worshiping Satan, who seeks the destruction of the created world and the end of childbirth and human life.

2 SATAN'S SON

Christianity originally took many distinct forms and was very different from the religion we know today, which has been sanitized through two thousand years of Gentile influence. Modern Christianity has prohibited many of the original beliefs of Christians, who were mostly Jews, and has declared them to be heresies. This process started very early on, when there were profound disagreements among and between the various churches and church fathers.

Christianity emerged in a Jewish world that was undergoing the throes of a tremendous transition. It arose during the changing of the ages from Aries, the age of the Jews, to Pisces, the age of the Gentiles. Jewish prophets had long insisted that the Jews surrender their power and religion to Gentiles for 2,000 years as part of the process of repairing the world and preparing it for the World to Come. The Jews had to atone for failing to obey the commandments of their gods. There had to be an agent of accusation, prosecution and punishment. The idolatrous gods had to be defeated and the Jews were too few in number to accomplish that task on their own, so the Gentiles had to be tricked into destroying their own gods. Only then could the Jews be redeemed and enter into the messianic Age of Aquarius with cleansed souls 2,000 years later. Satan and the Gentiles were slated to accomplish all of these tasks for the Jews, who would trick them into doing so.

Satan had several divine roles to play in the Judaism that spawned Christianity. Satan was the guardian angel, and heavenly prince of princes, of the Gentiles. Satan was the Angel of Death, who tempted Eve to eat of the Tree of Knowledge, and thereby brought death into the world. That evil was good, in that it hastened the repair of the world. Androgynous Satan was the "Parents" of all Gentiles. Satan placed the embryo of Cain, which he/she (in the form of Samael and Lilith) had spawned, into Eve. Satan and Cain's descendants became the evil and much hated Gentiles, who constantly tormented the Jews and worshiped idols.

Satan was also the divine agent of punishment to the Jews. Satan was the accuser of the Jews to Yahweh in the divine court. Satan was the prosecutor of the Jews. But Satan accepted a scapegoat which the High

Priest of the Temple gave him every year on the Day of Atonement, and on that day did not accuse the Jews, but instead falsely accused all the Gentiles of all the Jews' sins for the entire year. Yahweh believed Satan's false accusations against the Gentiles, because Satan was their guardian angel and evidently had no reason to lie. The Gentiles thereby became ritual sacrificial animals to Satan, and scapegoats for the sins of the Jews. Gentiles were all damned to Hell and Jews obtained redemption through the punishments Satan and the Gentiles inflicted upon them in the Age of Pisces.

Knowing all that must be done to complete the transition from the Jewish Age of Aries to the Gentile Age of Pisces, Jews concocted the Jesus myth. They created a legend that Satan, in the separated form of Samael and Lilith, placed an embryo into a virgin named Mary, just as Satan had placed Cain into Eve. Just as Satan brought knowledge to humanity by tempting Eve to bite the fruit of the Tree of Knowledge, Satan's Son Jesus would come in the guise of the Tree of Life to seduce Gentiles into worshipping Death and the incarnate Son of the Angel of Death, as if Death and infertility were instead life everlasting.

The High Priest of Temple Caiaphas faced a terrible dilemma the very year Jesus is said to have either begun or end his ministry, 30 AD. That year, the ritual sacrifice of the scapegoat failed and the Jews were unable to place their sins on the goat and transfer them to the Gentiles. Not coincidentally, Jesus pledged to become the scapegoat for all the sins of the Jews and save the nation that very same year. Caiaphas made arrangements for the formal sacrifice of the Serpent Jesus hung on a wooden pole like the Serpent Nehushtan, which would heal the Jews, scapegoat the Gentiles and make Jesus the guardian angel of the Gentiles who would accept all the sins of the Jews in the Age of Pisces and transfer them to Gentiles.

Jesus also fulfilled Satan's divine role by accusing the Jews, the High Priest, the money changer, the scribes and the pharisees of disobeying God and breaking the law. And then on the cross, Jesus called upon Yahweh to forgive the Jews, in the same way Satan would cease to accuse the Jews on the Day of Atonement.

The Gentiles would believe that he was their god because he promised them eternal life, just as he had promised Eve wisdom and seduced her with promises. The Gentiles would incorrectly believe that Jesus was their

scapegoat despite the fact that Jesus declared that was the scapegoat for the Jews and only the Jews.

What could be more enticing than forgiveness of sins and immortality? These were the false promises the Jews used to trick the Gentiles into worshiping Satan and abandoning their own gods, which caused those gods to perish, and which not only destroyed the Gentiles' supernatural protection, but damned them to Hell, as well. Satan's Son Jesus thereby fulfilled all of the divine roles assigned to Satan. He even forecast the destruction of the Temple which was a necessary part of the end of the Age of Aries and beginning of the Age of Pisces.

Several branches of Christianity known as "Gnosticism" taught that the painful cycle of birth and death was created by the evil creator god ("Demiurge") Yahweh, the main god of the Old Testament. The Gnostics thought that the material world was created by this evil creator god, the Demiurge, Yahweh. They believed that there was a higher and benevolent goddess of light and spirit named Barbelo, and that it was necessary for the soul to escape the material world and migrate to the immortal spiritual world. In Gnosticism, the supposedly evil god became the good god, and the supposedly good creator god Yahweh became the evil god Demiurge. The Gnostics led Christians to believe that it was their divine mission to destroy creation and human life. Those were Satan's tasks.

Gnostics believed that it was sinful to trap an innocent soul in a body in the corrupt material world and therefore it was a sin for anyone to have a child. Gnostics performed abortions and ate the aborted fetuses, as well as semen and menstrual waste, believing them to contain a divine essence, in much the same way that Christians today cannibalistically consume the Eucharist. You are what you eat, so if you eat divine flesh you will become divine and immortal.

Their agenda was an Extermination Agenda that irrationally promised immortal life through the vehicle of death. Immortality was a promise on which they were never obliged to deliver. Death is obviously death, not life, and life is obviously life, not death, but the Gnostics were nevertheless successful in spreading irrational Christianity to the Romans and ultimately almost all of Europe. They tricked Gentiles into welcoming and insisting upon their own ultimate destruction.

Thomas' *Sayings of Jesus* 3:7 preached the exterminationist Andogyny Agenda, which alleges that humans were originally androgynous and must

return to an androgynous state in order for the end of time to mirror the beginning of time, and for order to be restored out of chaos (*Tohu*) in the World to Come (*Eloheim* = gods),

"Elizabeth asked him, 'Master, why has woman been made unequal with man?' Jesus said, 'I tell you the truth, Elizabeth, when I say that in the beginning the Eloheim created mortals male and female; they were one body, perfectly united and absolutely equal. Through the Fall came disparity, and under the Fall there must always be division and disharmony and inequity. Only when you are redeemed from the Fall will male and female cease to exist, for you will become a perfect whole, accomplishing a single work. Only then will the purposes of the Parents be accomplished in the renewal of the physical realm. It is for this reason that I make the female male, and the male female, so that you may be in the physical realm as the Parents are in the heavenly realm.'" [6](#)

The Androgyny Agenda is also found in the *Book of Enoch* 6:7,

"I stood in their presence, trembling at their majesty, but one of them spoke to me. 'Approach us, Enoch,' he instructed, 'and hear our holy word.' Then I was lifted up, and approached their seat of power, but I hardly dared look at them. One of them spoke to me again. 'Look at us, Enoch,' she said, 'for we are the Eloheim, male and female, even as we have begotten mankind in our own likeness. But this is the great secret, Enoch. We are not different from each other, but different manifestations of the same reality. The Eloheim are Eloheim; they may appear to you to be male or female, but if they were either, they would be halves, not whole, and wholeness is the attribute of Deity. The Eloheim are not male or female, but Eloheim. The sanctified are not male or female, but sanctified. All of mankind are incomplete, as long as they view themselves as male or female, for half of their reality is veiled from them. You must see beyond the illusion of separateness to the essential oneness of Being, in order to perceive Truth. Until then, you cannot relate, in a proper manner, with the rest of creation.

Look at us, Enoch, and perceive Truth.' Then they opened up to me a great mystery, and I saw the meaning of what I had heard." [7](#)

The apocryphal *Gospel of Thomas* has Jesus teaching the Androgyny Agenda,

"22. Jesus saw some babies nursing. He said to his disciples, 'These nursing babies are like those who enter the (Father's) kingdom.'

They said to him, 'Then shall we enter the (Father's) kingdom as babies?'

Jesus said to them, 'When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom].'

[***]114. Simon Peter said to them, 'Make Mary leave us, for females don't deserve life.'

Jesus said, 'Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven.'" [8](#)

The Gnostic *Saga of Sophia and Christ* 1:6-9; 6:5 iterates the Androgyny Agenda (Samael = Satan),

"1:6 Lord, if you are the Son of Man, have you no Mother?' asked Matthew.

1:7 'This is what I desire to show you,' replied the Redeemer. 'The Man of Holiness is the Great Androgynous Progenitor. He is Father and Mother. In him is no division. In him is no lack. He encompasses the whole. He begot me, his Only Begotten Son, but I am not whole without my sister. She is Sophia, my sister, my consort, my feminine half. When we are united in one, then we are whole like our Parents, but when we are separated, we are

incomplete, like the Aadamah who became separated into male and female to produce mortal children. That which has been divided must be united into a perfect unity for the realm of the Eloheim to be established.

1:8 'That which occurred among the Aadamah was a reflection of that which had occurred in the celestial realms, for just as the Eves were led to separate from the Aadamah, leaving the Adams truncated in the Garden of Eden, my consort Sophia was seduced by the reflection of her own Light to separate from me and descend into realms of darkness. I tried to hold her, but so great was her love of herself that I could not. Only when she had severed the cord which bound us together did she discover that she had been deceived, for she had thought she was moving deeper into Divine Light, when she was actually moving away from it toward the reflection of her own Light. When she discovered her error, she found she was totally alone for the first time in her existence, surrounded by darkness and chaos. Out of her fear and loneliness, she drew from her mind the image of her consort, the Christ, and in this place of darkness, this image took on a form and life of its own, a life drawn from its Mother, but it was not the Christ. It was the projection of its Mother's mind, originating in the darkness where she dwelled.

1:9 'This Lord of Darkness proceeded to produce lesser reflections of itself, until it was surrounded by many others. 'I am God!' declared the Lord of Darkness. 'There is no other God but me, and you are my angels.' So caught up in his arrogance was he, that he did not even acknowledge his own Mother, but she perceived him, and she spoke through the mists surrounding him, 'You lie, Samael (which means blind god), for there are many greater than you!' Nevertheless, the Lord of Darkness ignored her voice, although it caused him and his angels to tremble with fear when they heard it.

6:5 'I have descended to ignite a Fire in this world, a Fire that will consume mortal nature and transform humanity into Divinity. Whoever is near to me is near to the Fire, but whoever is far from me, is far from the realm of my Parents. Only I can lead you to the Fire, and only I can lead you through the Fire until you are sanctified, so that you can be One with me and my Parents. Then

you will no longer be anthropos, for you will have become Divine Anthropos, whole and androgynous like your Parents who are in the heavenly realm." [9](#)

The Gnostic *Book of the Generations of Adam* 1:1 also preaches the Androgyny Agenda,

"When the Eloheim organized mortals, they organized them in the semblance of the Eloheim; they organized them in the image of their own body, male and female, and blessed them, calling them by the name Aadamah, which is interpreted as 'first blood' or 'the first mortals having blood in their veins.' So they were called the Aadamah at the time they were organized as living souls on the earth, the footstool of the Eloheim." [10](#)

The Gnostic *Book of the Great Invisible Light* describes the gods as androgynous "Parents" of Adam and Eve. Gnostic theology reversed the Written Law of Old Testament Judaism, such that when the Gnostics refer to the female demon Lilith and the male demon Samael, who are the half-forms of androgynous Satan in Judaism, Gnostics are speaking of Shekinah the female goddess and the Holy Spirit of the Old Testament, and of Yahweh the male god of the Old Testament, in a pejorative way as if they are Satan; and when the Gnostics refer to the "Parents", they are talking about the Lilith and Samael, Satan, of cabalah, in a good way because they are the Gnostics' good gods who gave humanity knowledge and eternal life over the objections of evil Yahweh. The Gnostics call the androgynous creator god Yahweh/Shekinah of the Old Testament, "Demiurge" and conceived of him as Satan. On the other hand, the Satan of Judaism is a good god for the Gnostics, just as the good gods of the Jews are Satan to the Gnostics. Whereas the Old Testament makes the male god Yahweh the chief and good god, Gnosticism makes the goddess Barbelo the main and good goddess, again reversing things from male to female and making, as seen through the lens of Judaism, evil into good, because female is of the evil left side in Judaism. This can all be a bit confusing, but it is necessary to understand that Judaism and Gnosticism are reversals of one another such that the name Samael represents exactly the opposite figure in Gnosticism that it does in Judaism, though it consistently signifies an evil enemy force.

The characters which Judaism call evil, the Gnostics call good, and vice versa.

Yahweh for Jews becomes the evil Demiurge for Gnostics. The Satanic Samael of the Jews becomes the good Jesus of the Gnostics. Gnostics considered the Jews to be Satan worshipers and the Jews considered the Christians to be Satan worshipers.

Cabalah asserts that Satan created the souls of Gentiles and is their androgynous god in the half forms of the female demon Lilith and male demon Samael, who are the guardian angels of the Gentiles and unite to form androgynous Satan. In Judaism, Shekinah's evil Gentile twin and dark mirror image is the Serpent Lilith, Satan's female side, who is the mother and goddess of the Gentiles, and who becomes the good goddess Barbelo, or Sophia, in Gnosticism. In turn, when the Gnostics refer to Lilith they are referring to Judaism's Shekinah as the female side of Satan, who is the evil creator god of the Jews Yahweh and the Demiurge. Everything gets flipped on its head in the transition from Judaism to Gnosticism in order to dupe the Gentiles into worshiping Satan as if their savior and salvation.

The Gnostic text *The Apocryphon of John* states,

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All—her light shines like his light—the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth. [***] This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and

the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father." [11](#)

The Gnostics referred to Jesus' bride as "Sophia" the Greek word for "wisdom". The *Book of the Great Invisible Light* 3:1-6; 7:1,

"3:1 This is the story of how the Aadamah became mortal. As they flowed in the Light of the paradise in Eden, the serpent came to them. This serpent is the disrupter of peace, the sower of discord, the destroyer of the silence, the divider of the whole. This is the serpent of darkness, whose light is dark, whose nature is chaos, whose life is death. He is locked in Eternal enmity with the Serpent of Light, whose light is bright, whose nature is order, whose Life is Eternal. This is the divine urbanos, which is the manifestation of all existence.

3:2 This serpent of darkness began to sow the seeds of division among the Aadamah. 'You are not all alike,' he said to them. 'Some of you are male, and some of you are female.' In fact, although they could not remember their origin, the Aadamah were the Androgynous Godhead. They were not male; they were not female; they were whole, perfect, individuated deities. Those who listened to the serpent of darkness, however, began to change. They lost their wholeness; their perfection became marred; they became fragmented demigods. They became female. In this way, the woman was taken out of the Perfect Man, Divine Anthropos.

3:3 As the women mingled with the rest of the Aadamah, they confronted them with their femininity. 'We are whole,' they said. 'We are female, but what are you? You are neither male nor female. You are nothing!' They continued to confront them in this manner until a change commenced in the rest of the Aadamah. They became male in response to the femininity of the others. In this way, the man came out of the woman as the woman had come out of the Man.

3:4 This is how otherness came to the mortal plane. This is how the Androgynous Godhead became male and female. This is the reason mortals are drawn to 'the other'; they are seeking that part of themselves which was lost in the paradise of Eden. It is not just

that male desires female and female desires male, but mortals find otherness fascinating in all its forms, for they know deep within themselves that they are incomplete. Conversely, they are also drawn to those like themselves, for with them they feel the greatest potential for unity, since they perceive fewer differences to reconcile. Mortals are constantly trying to overcome the illusion of separateness at the same time they cling to it tenaciously.

3:5 Those who had become male were now called Adam (meaning mortal), while those who had become female were now called Eve (meaning living). The serpent of darkness talked with Adam. 'Come with me to the Tree of Gnosis,' he invited. 'Partake of its fruit. Eat all you want, for it will lead you to Gnosis and Sophia, the Father and Mother of All.' 'We cannot partake of that fruit,' responded Adam, 'for the Parents instructed us not to. We will not violate their instructions.' 'You may not choose to violate their instructions,' exclaimed the serpent, 'but you can't avoid it, no matter how hard you try. You will partake of that fruit, and when you do, you will be able to see for the first time. You will perceive Light and darkness, good and evil. Now you are blind, but then you will have sight.' 'We will not eat that fruit,' insisted Adam. 'Leave us alone!' So the serpent went to Eve.

3:6. 'Come with me to the Tree of Gnosis,' invited the serpent. 'You will love its fruit. It's delicious to eat, and it will lead you to Gnosis and Sophia from whom you came. Look at the fruit of the tree. Isn't it the most beautiful and desirable thing you have ever seen? Go ahead and eat some. Eat all you want; there's nothing to stop you.' The serpent continued to address Eve in this manner until they began to reach out and pluck the fruit from the tree. At first they just held it, soaking in its warmth, basking in the pleasure of it, but then, one by one, they lifted the fruit to their mouths and tasted it. After just a taste, their bodies were convulsed with ecstasy, so that the women consumed more and more of the fruit, absorbed in an orgy of ecstatic pleasure in the middle of the grove.

7:1. The first emanation of the Godhead to the mortal plane was the Parents. The second emanation was the Son. The third emanation is the Spirit. The Parents descended to commence mankind and then ascended back to their place. The Son

descended to redeem mankind and then ascended back to the Parents. The Spirit descended to enlighten mankind, but she has not ascended. She animates the Body of Christ on the mortal plane, lifting the members of the Body through gnosis to a place among the Eloheim." [12](#)

The Gnostic tract *Principles of the New Covenant* 5:2; 8:1; 9:5; 15:1; 17:1, states that the Holy Spirit is female, as in Shekinah, that Cain is the son of the Serpent, and that female and male must be united in androgyne form in order to conquer death,

"5:2. Some say that Mary was impregnated by the Holy Spirit, but that is absurd. The Holy Spirit is female; how can one female impregnate another? Mary is Jehovah's Virgin. It is true that she was not impregnated by a mortal man or any dark lord, but she could not be impregnated by the Holy Spirit. The Holy Spirit transformed her so that she could withstand impregnation by a God of Light, who was the Father of our Lord Jesus Christ.

8:1 There were three who were always with the Lord: his Mother Mary, his Sister Mary, and the Mary who was called the Magdaline and known as the Lord's Companion. His Mother, his Sister, and his Companion were all Marys.

9:5 You are the descendants of the Eloheim, and their beauty radiates from you. This was not true of Cain, for his father was the serpent. The serpent adulterated the race of the Eloheim, and from his adultery proceeded murder, for the enmity of darkness versus Light was reproduced in Cain's enmity toward his brother Abel. This same enmity caused Judas, Cain's son, to betray the Son of the Eloheim. When the children of darkness engage in sexual intercourse with the children of Light, it is an adulterous act which produces death.

15:1 When Adam and Eve had not been separated, death did not exist. When they were separated, death commenced among them. When they regain their primal unity, death itself will die.

17:1 The separation of male and female generated death. The Redeemer came to reunite male and female so that death could be conquered. When male and female are reunited in the bridal

chamber, the foundations of darkness are shaken, for the restoration of the Primal Unity will destroy darkness' dominion."

[13](#)

The Gnostic book the *Gospel of the Egyptians* expresses the exterminationist view that human beings should stop having children and become androgynous, which is allegedly their original state. Ron Cameron wrote in his book *The Other Gospels: Non-Canonical Gospel Texts*,

"This Gospel of the Egyptians is to be differentiated from another, completely different writing with the same name which is part of the Coptic Gnostic Library from Nag Hammadi.

Despite the paucity of the extant fragments, the theology of the Gospel of the Egyptians is clear: each fragment endorses sexual asceticism as the means of breaking the lethal cycle of birth and of overcoming the alleged sinful differences between male and female, enabling persons to return to what was understood to be their primordial androgynous state. This theology is reflected in speculative interpretations of the Genesis accounts of the Creation and the Fall (Gen. 1:27; 2:16-17, 24; 3:21), according to which the unity of the first man was disrupted by the creation of woman and sexual division. Salvation was thus thought to be the recapitulation of Adam and Eve's primordial state, the removal of the body and the reunion of the sexes. This return to the primordial state was said to be accomplished—or at least symbolized—by baptism. In this respect, the Gospel of the Egyptians is to be compared with Paul's Letters to the Galatians (Gal. 3:26-28) and the Corinthians (I Cor. 12:13), which presuppose this baptismal theology but use the tradition differently, interpreting the theme of unity as a social category to refer to the unity of Jews and Greeks, slaves and freedmen, males and females." [14](#)

The fragments which are known to us of the *Gospel of the Egyptians* were recorded by Clement of Alexandria in his *Stromata*, Book III, Chapters IX and XIII,

"63. Those who are opposed to God's creation, disparaging it under the fair name of continence, also quote the words to Salome which we mentioned earlier. They are found, I believe, in the Gospel according to the Egyptians. They say that the Saviour himself said 'I came to destroy the works of the female,' meaning by 'female' desire, and by 'works' birth and corruption. What then would they say? Has this destruction in fact been accomplished? They could not say so, for the world continues exactly as before. Yet the Lord did not lie. For in truth he did destroy the works of desire, love of money, contentiousness, vanity, mad lust for women, paederasty, gluttony, licentiousness, and similar vices. Their birth is the soul's corruption, since then we are 'dead in sins.' And this is the incontinence referred to as 'female.' Birth and the corruption chiefly involved in the creation must necessarily continue until the achievement of complete separation and the restoration of the elect, on whose account even the beings mingled with this world are restored to their proper condition.

64. It is probably therefore with reference to the consummation that Salome says: 'Until when shall men die?' The Scripture uses the word 'man' in two senses, the outward man and the soul, and again of him who is being saved and him who is not; and sin is said to be the death of the soul. That is why the Lord gave a cautious answer—'As long as women bear children,' that is, as long as the desires are active. 'Therefore, as through one man sin entered into the world, and through sin death came to all men, in that all sinned, and death reigned from Adam to Moses,' says the apostle. By natural necessity in the divine plan death follows birth, and the coming together of soul and body is followed by their dissolution. If birth exists for the sake of learning and knowledge, dissolution leads to the final restoration. As woman is regarded as the cause of death because she brings to birth, so also for the same reason she may be called the originator of life.

66. But why do they not go on to quote the words after those spoken to Salome, these people who do anything rather than walk according to the truly evangelical rule? For when she says, 'I

would have done better had I never given birth to a child,' suggesting that she might not have been right in giving birth to a child, the Lord replies to her saying: 'Eat of every plant, but eat not of that which has bitterness in it.' For by this saying also he indicates that whether we are continent or married is a matter for our free choice and that there is no absolute prohibition which would impose continence upon us as a necessity. And he further makes it clear that marriage is co-operation with the work of creation.

92. And striving still further to support his godless opinion he adds: 'Could not one rightly find fault with the Saviour if he was responsible for our formation and then delivered us from error and from this use of the generative organs?' In this respect his teaching is the same as Titian's. But he departed from the school of Valentine. On this account he says: 'When Salome' asked when she would know the answer to her questions, the Lord said, When you trample on the robe of shame, and when the two shall be one, and the male with the female, and there is neither male nor female.'

93. In the first place we have not got the saying in the four Gospels that have been handed down to us, but in the Gospel according to the Egyptians. Secondly Cassia seems to me not to know that it refers to wrath in speaking of and to desire in speaking of the female. When these operate, there follow repentance and shame. But when a man gives in neither to wrath nor to desire, both of which increase in consequence of evil habit and upbringing so as to cloud and obscure rational thought, but puts off from him the darkness they cause with penitence and shame, uniting spirit and soul in obedience to the Word, then, as Paul also says, 'there is among you neither male nor female.' For the soul leaves this physical form in which male and female are distinguished, and being neither the one nor the other changes to unity. But this worthy fellow thinks in Platonic fashion that the soul is of divine origin and, having become female by desire, has come down here from above to birth and corruption." [15](#)

The Gnostics were early Feminists. According to them, women are the equals of men. This Gnostic form of Feminism sought to end procreation and birth. In these ways and others, Gnosticism became an extermination agenda for the Gentiles.

Cabalah likens the destruction of Solomon's Temple and the exile of the Jews in Babylon to the expulsion of Adam and Eve from the Garden of Eden. The King and Queen of Heaven, Shekinah and Yahweh had sex in the Temple every day and that made the world joyous and bountiful. When the Temple was destroyed and the Jews exiled, Shekinah became angry with Yahweh, refused to lie with him and accompanied the Jews wherever they went in the exile. Lonely Yahweh then started to copulate with the demon Lilith, the evil Gentile counterpart to Shekinah. Shekinah will not again share a bed with Yahweh until the Temple is rebuilt and the exiles return to Israel. This division between Shekinah and Yahweh causes much harm in the world.

Raphael Patai summarized these cabalistic beliefs in his book *The Hebrew Goddess*, where he wrote,

"At one moment in the course of His infinite existence, God decided to create the world. Since the All was up to that time totally filled with His being, He contracted Himself so as to make room for the created universe. He created the world for the sake of man, and His self-limitation, involved in the act of creation, showed how great was God's love of man, even before He actually created him.

Once the creation of the world was accomplished, the All consisted of two parts: God and the world.

No sooner did Adam become a sentient being than he began to contemplate the physical and spiritual worlds into which he was placed, and committed a grave sin that ever since has dogged the steps of man. God's spiritual being was comprised of ten *Sefirot* (emanations or aspects), but in contemplating God Adam mistook the tenth and lowest *Sefira*, that of *Malkhut*, or Kingdom, which was the Shekhina, the female manifestation of God, for the totality of Godhead. Since the Creator endowed Adam (and through him men in general) with the power of influencing the condition of the Godhead On High, by doing so Adam caused a fissure to occur

between God and Shekhina. Ever since this first original spiritual sin, man has ever and again repeated it—a mythical event that occurred in *illo tempore* is bound to be repeated, reenacted, again and again—and thus reintroduced, and made even more painful, the separation between God and His spouse, the Shekhina.

When, in the course of history, the People of Israel came into being, the Shekhina, God's divine Matronit, became in a mystical way the Mother of Israel as well as the personification On High of the Community of Israel. As long as the Temple of Jerusalem stood, it served as the sacred bedchamber in which, every midnight, God the King and His spouse, the Matronit-Shekhina, celebrated their joyous marital union. A detailed description, taken from Zoharic sources, of this union was given above (p. 142). The loving embrace Of the King and His Queen the Shekhina secured the well-being not only of Israel but also of the whole world.

Some say that the coupling of the divine King and Queen took place not daily but only once a week, on the night between Friday and Saturday. Others even speak of an annual union between them. However that may be, the divine coupling was, and is, profoundly influenced by human behavior, or, to be more exact, by the comportment of Israel. When Israel sins, these sins force the divine couple to turn away from each other; when the people repent, when they are pious and perform the *mitzvot*, God and the Shekhina turn back to each other and unite in love. When the pious husband and wife down here on earth perform the great *mitzva* of *zivvug*, marital union, the mystical power contained in and issuing from this act enables, and more than that, induces, the King and Queen On High to do the same, and thus to become restored to their pristine unity. However, if Israel sins, the transgressions themselves give power to the forces of evil, to the *Sitra Ahra*, 'the Other Side,' represented by Samael, to attach themselves to the body of the Matronit, and thereby prevent her from uniting with her husband, her legitimate spouse, God the King.

When the Jerusalem Temple was destroyed, the Children of Israel went into exile, and the Shekhina-Matronit, in her capacity as the mystical embodiment of the Community of Israel, went into exile with them. This was the greatest tragedy in the life of both Israel

and God. For not only was the exile of the Shekhina a catastrophic and immeasurably painful disruption of the unity and completeness of the Godhead, it also led to a diminution of the power, the honor, and the very stature of the divine King Himself. Worse than that: since the masculine nature of God the King made it impossible for Him to remain alone without the company of a female consort, He let the place of His departed Queen be taken by Lilith, the evil handmaid, who was the ruler of hosts of she-demons and who now became the slave-concubine of the King, a position that made her the effective ruler over the Holy Land. This is to this day the condition of God above and of the Land of Israel below, as well as of the exiled Community of Israel and their divine matron, the Shekhina. Only the coming of the Messiah will put an end to the suffering caused by this situation to Israel, and to their divine parents, God and the Shekhina." [16](#)

Patai's statement that Adam caused a rift between Shekinah and Yahweh deserves special attention,

"No sooner did Adam become a sentient being than he began to contemplate the physical and spiritual worlds into which he was placed, and committed a grave sin that ever since has dogged the steps of man. God's spiritual being was comprised of ten *Sefirot* (emanations or aspects), but in contemplating God Adam mistook the tenth and lowest *Sefira*, that of *Malkhut*, or Kingdom, which was the Shekhina, the female manifestation of God, for the totality of Godhead. Since the Creator endowed Adam (and through him men in general) with the power of influencing the condition of the Godhead On High, by doing so Adam caused a fissure to occur between God and Shekhina. Ever since this first original spiritual sin, man has ever and again repeated it—a mythical event that occurred in *illo tempore* is bound to be repeated, reenacted, again and again—and thus reintroduced, and made even more painful, the separation between God and His spouse, the Shekhina."

In this account of the origin of the separation of the androgynous being of the godhead into female Shekinah and male Yahweh, Adam

believed that Shekinah was the only emanation of the Ein Sof and Adam failed to acknowledge Yahweh's existence. This must have angered Yahweh and made him jealous, making him the jealous god of the Torah. As above, so below, and as below, so above, Adam's sin which divided Shekinah from Yahweh in Adam's mind caused the actual division of Shekinah from Yahweh.

We see here the acknowledgment that the form of the worship of their gods which humans adopt creates and defines the existence of those gods, such that should Jews succeed in persuading Gentiles to abandon their worship of their ancestral Pagan gods, those gods will perish, as below, so above. When the gods of the Gentiles die off from lack of belief, the Gentiles will also perish, as above, so below. Therefore, Christianity, which kills off the Pagan gods, kills off the Pagans along with their gods, as above, so below.

As above, so below, when Adam caused Shekinah to separate out from Yahweh and divided the godhead, so too Yahweh separated Eve from Adam and so began the torments of mankind, including women's pain in childbirth and menstruation, which are mirrored by the torments of Yahweh and Shekinah, as the Jews and their gods await the kingdom of the World to Come and the restoration of androgyny. Just as the Amalekites must be exterminated, the Jews ingathered and the Temple rebuilt in order for Shekinah to again cleave to Yahweh in the androgynous godhead; so too must Jews return to the androgynous state of Adam for the godhead to be restored to its original androgynous state, which will restore the world to a joyous, harmonious and orderly condition. Cabalists are using science and technology to bring this about. They believe that the "Holy Serpent" of Judaism (*Nachash Ha'Kodesh*) and the Messiah Son of Joseph have in some sense become science and technology and must be used to forward the Androgyny Agenda and the Extermination Agenda.

Perhaps in Canaan, the land of the ancient Jews, the people started to worship the Canaanite goddess Asherah (Shekinah) to the exclusion of the male gods El and Baal (Yahweh). Then, some horrific catastrophe occurred which led the people to believe that El and Baal were punishing them and were jealous of Asherah. That would explain the very ancient roots of this oral tradition of the separation of Adam into Adam and Eve, and of the godhead into Yahweh and Shekinah.

The ancient roots of Jewish Shekinah worship, and the Jewish belief that the original and natural state of man and the gods are androgynous, branch out to ancient Egypt, Greece and Sumer. The Sumerians worshiped the goddess Inanna, the Queen of Heaven, who later became known as Ishtar. The Gala priests of Inanna were androgynous, and bisexual or homosexual. They wore women's clothing, used female dialects and appeared to transform themselves into women. Ishtar was thought to have the power to transform men into women. Ishtar herself transformed into Astoreth in Canaan where she became Asherah, who then became the goddess Shekinah of cabalah, the twin-soulmate of Yahweh.

The Greek myth of Hermaphroditus (male) and Salmacis (female) has the two fusing into one body. Salmacis the woman so loved the man Hermaphroditus that the gods granted her wish to unite with him in literal terms in one body which was immortal. This Greek myth of the fusion of a man and woman into one body served as the basis for the cabalistic myth of the androgyne as an immortal being which has been freed from the cycles of birth and death. Males and females are only necessary when they are needed to create new bodies for the transmigration of souls. The divine Hermaphrodite is superior to males and females in that it is immortal and need not and cannot procreate.

Cabalah teaches that every human being has a "twin-soul" which is both male and female. Originally, every twin-soul was one androgynous body with a male and a female face, and only became divided when Yahweh literally cut them apart to form Eve from Adam. These two separated half-souls yearn to reunite, which is why men and women seek out their ideal mate, who is their other half-soul of the opposite sex. For every man there is one and only one woman who was separated from him in the beginning. In the end times, the twin-souls will reunite into single infertile androgynous beings and become immortal. The Gentiles and their guardian Angel of Death, Samael, will have been vanquished and death will disappear from the Earth together with them.

Cabalistic theology is highly derivative of Plato's *Symposium*, which created the mythology that forms the basis of the cabalistic belief in the androgynous "twin-soul" that longs to reunite with itself, and of the idyllic soul mate as one half of the same being. The gods have "twin-souls", meaning they are androgynous, one-half male and one-half female, and are only complete and content when united in one body. The same is true of the

souls of human beings, as above, so below. This is why people marry in a quest to embrace their soul mate and bear children who resemble them. The ideal marriage occurs when the two halves of the twin-soul, which were divided by the catastrophe of the separation of Adam into Adam and Eve, find each other and wed.

This is as close as humans can possibly come at present to rectifying the division of their twin-souls. This will be the case until such time as they become one being with two faces and cease to bear children. The cycle of birth and death, the process of reincarnation (*gilgul*), only exists to provide the opportunity for half-souls to purify themselves more and more with each lifetime and find their twin-soulmate. It will no longer be necessary then, in the World to Come, to have children who provide a vessel for the reincarnation of the two halves of the twin-soul, because all souls will have been rectified and reunited, and there will be no more need of reincarnation to provide an opportunity to purify the already purified half-souls.

Plato wrote in his *Symposium*,

"Aristophanes professed to open another vein of discourse; he had a mind to praise Love in another way, unlike that either of Pausanias or Eryximachus. Mankind; he said, judging by their neglect of him, have never, as I think, at all understood the power of Love. For if they had understood him they would surely have built noble temples and altars, and offered solemn sacrifices in his honour; but this is not done, and most certainly ought to be done: since of all the gods he is the best friend of men, the helper and the healer of the ills which are the great impediment to the happiness of the race. I will try to describe his power to you, and you shall teach the rest of the world what I am teaching you. In the first place, let me treat of the nature of man and what has happened to it; for the original human nature was not like the present, but different. The sexes were not two as they are now, but originally three in number; there was man, woman, and the union of the two, having a name corresponding to this double nature, which had once a real existence, but is now lost, and the word 'Androgynous' is only preserved as a term of reproach. In the second place, the primeval man was round, his back and sides forming a circle; and he had four hands and four feet, one head with two faces, looking

opposite ways, set on a round neck and precisely alike; also four ears, two privy members, and the remainder to correspond. He could walk upright as men now do, backwards or forwards as he pleased, and he could also roll over and over at a great pace, turning on his four hands and four feet, eight in all, like tumblers going over and over with their legs in the air; this was when he wanted to run fast. Now the sexes were three, and such as I have described them; because the sun, moon, and earth are three;—and the man was originally the child of the sun, the woman of the earth, and the man-woman of the moon, which is made up of sun and earth, and they were all round and moved round and round: like their parents. Terrible was their might and strength, and the thoughts of their hearts were great, and they made an attack upon the gods; of them is told the tale of Otys and Ephialtes who, as Homer says, dared to scale heaven, and would have laid hands upon the gods. Doubt reigned in the celestial councils. Should they kill them and annihilate the race with thunderbolts, as they had done the giants, then there would be an end of the sacrifices and worship which men offered to them; but, on the other hand, the gods could not suffer their insolence to be unrestrained.

At last, after a good deal of reflection, Zeus discovered a way. He said: 'Methinks I have a plan which will humble their pride and improve their manners; men shall continue to exist, but I will cut them in two and then they will be diminished in strength and increased in numbers; this will have the advantage of making them more profitable to us. They shall walk upright on two legs, and if they continue insolent and will not be quiet, I will split them again and they shall hop about on a single leg.' He spoke and cut men in two, like a sorb-apple which is halved for pickling, or as you might divide an egg with a hair; and as he cut them one after another, he bade Apollo give the face and the half of the neck a turn in order that the man might contemplate the section of himself: he would thus learn a lesson of humility. Apollo was also bidden to heal their wounds and compose their forms. So he gave a turn to the face and pulled the skin from the sides all over that which in our language is called the belly, like the purses which draw in, and he made one mouth at the centre, which he fastened in a knot (the same which is

called the navel); he also moulded the breast and took out most of the wrinkles, much as a shoemaker might smooth leather upon a last; he left a few, however, in the region of the belly and navel, as a memorial of the primeval state. After the division the two parts of man, each desiring his other half, came together, and throwing their arms about one another, entwined in mutual embraces, longing to grow into one, they were on the point of dying from hunger and self-neglect, because they did not like to do anything apart; and when one of the halves died and the other survived, the survivor sought another mate, man or woman as we call them, being the sections of entire men or women, and clung to that. They were being destroyed, when Zeus in pity of them invented a new plan: he turned the parts of generation round to the front, for this had not been always their position and they sowed the seed no longer as hitherto like grasshoppers in the ground, but in one another; and after the transposition the male generated in the female in order that by the mutual embraces of man and woman they might breed, and the race might continue; or if man came to man they might be satisfied, and rest, and go their ways to the business of life: so ancient is the desire of one another which is implanted in us, reuniting our original nature, making one of two, and healing the state of man.

Each of us when separated, having one side only, like a flat fish, is but the indenture of a man, and he is always looking for his other half. Men who are a section of that double nature which was once called Androgynous are lovers of women; adulterers are generally of this breed, and also adulterous women who lust after men: the women who are a section of the woman do not care for men, but have female attachments; the female companions are of this sort. But they who are a section of the male follow the male, and while they are young, being slices of the original man, they hang about men and embrace them, and they are themselves the best of boys and youths, because they have the most manly nature. Some indeed assert that they are shameless, but this is not true; for they do not act thus from any want of shame, but because they are valiant and manly, and have a manly countenance, and they embrace that which is like them. And these when they grow up

become our statesmen, and these only, which is a great proof of the truth of what I am saying. When they reach manhood they are loves of youth, and are not naturally inclined to marry or beget children,—if at all, they do so only in obedience to the law; but they are satisfied if they may be allowed to live with one another unwedded; and such a nature is prone to love and ready to return love, always embracing that which is akin to him. And when one of them meets with his other half, the actual half of himself, whether he be a lover of youth or a lover of another sort, the pair are lost in an amazement of love and friendship and intimacy, and would not be out of the other's sight, as I may say, even for a moment: these are the people who pass their whole lives together; yet they could not explain what they desire of one another. For the intense yearning which each of them has towards the other does not appear to be the desire of lover's intercourse, but of something else which the soul of either evidently desires and cannot tell, and of which she has only a dark and doubtful presentiment. Suppose Hephaestus, with his instruments, to come to the pair who are lying side, by side and to say to them, 'What do you people want of one another?' they would be unable to explain. And suppose further, that when he saw their perplexity he said: 'Do you desire to be wholly one; always day and night to be in one another's company? for if this is what you desire, I am ready to melt you into one and let you grow together, so that being two you shall become one, and while you live a common life as if you were a single man, and after your death in the world below still be one departed soul instead of two—I ask whether this is what you lovingly desire, and whether you are satisfied to attain this?'—there is not a man of them who when he heard the proposal would deny or would not acknowledge that this meeting and melting into one another, this becoming one instead of two, was the very expression of his ancient need. And the reason is that human nature was originally one and we were a whole, and the desire and pursuit of the whole is called love. There was a time, I say, when we were one, but now because of the wickedness of mankind God has dispersed us, as the Arcadians were dispersed into villages by the Lacedaemonians. And if we are not obedient to the gods, there

is a danger that we shall be split up again and go about in basso-relievo, like the profile figures having only half a nose which are sculptured on monuments, and that we shall be like tallies.

Wherefore let us exhort all men to piety, that we may avoid evil, and obtain the good, of which Love is to us the lord and minister; and let no one oppose him—he is the enemy of the gods who oppose him. For if we are friends of the God and at peace with him we shall find our own true loves, which rarely happens in this world at present. I am serious, and therefore I must beg Eryximachus not to make fun or to find any allusion in what I am saying to Pausanias and Agathon, who, as I suspect, are both of the manly nature, and belong to the class which I have been describing. But my words have a wider application—they include men and women everywhere; and I believe that if our loves were perfectly accomplished, and each one returning to his primeval nature had his original true love, then our race would be happy. And if this would be best of all, the best in the next degree and under present circumstances must be the nearest approach to such an union; and that will be the attainment of a congenial love. Wherefore, if we would praise him who has given to us the benefit, we must praise the god Love, who is our greatest benefactor, both leading us in this life back to our own nature, and giving us high hopes for the future, for he promises that if we are pious, he will restore us to our original state, and heal us and make us happy and blessed. This, Eryximachus, is my discourse of love, which, although different to yours, I must beg you to leave unassailed by the shafts of your ridicule, in order that each may have his turn; each, or rather either, for Agathon and Socrates are the only ones left." [17](#)

The early Christian scholars Origen of Alexandria and Gregory of Nyssa adopted the Gnostic view of the androgynous beginning of man. Philo Judaeus of Alexandria was a devotee of Plato and he incorporated the notion of the Platonic ideal of the androgynous origins of man into Judaism. Philo Hellenized Judaism with the following hermaphroditic doctrines in his book *A Treatise on the Account of the Creation of the World, as Given by Moses*,

"III. (13) And he says that the world was made in six days, not because the Creator stood in need of a length of time (for it is natural that God should do everything at once, not merely by uttering a command, but by even thinking of it); but because the things created required arrangement; and number is akin to arrangement; and, of all numbers, six is, by the laws of nature, the most productive: for of all the numbers, from the unit upwards, it is the first perfect one, being made equal to its parts, and being made complete by them; the number three being half of it, and the number two a third of it, and the unit a sixth of it, and, so to say, it is formed so as to be both male and female, and is made up of the power of both natures; for in existing things the odd number is the male, and the even number is the female; accordingly, of odd numbers the first is the number three, and of even numbers the first is two, and the two numbers multiplied together make six. (14) It was fitting therefore, that the world, being the most perfect of created things, should be made according to the perfect number, namely, six: and, as it was to have in it the causes of both, which arise from combination, that it should be formed according to a mixed number, the first combination of odd and even numbers, since it was to embrace the character both of the male who sows the seed, and of the female who receives it. (15) And he allotted each of the six days to one of the portions of the whole, taking out the first day, which he does not even call the first day, that it may not be numbered with the others, but entitling it one, he names it rightly, perceiving in it, and ascribing to it the nature and appellation of the limit. [***] XXIV. (72) And he would not err who should raise the question why Moses attributed the creation of man alone not to one creator, as he did that of other animals, but to several. For he introduces the Father of the universe using this language: 'Let us make man after our image, and in our likeness.' [***] And very beautifully after he had called the whole race 'man,' did he distinguish between the sexes, saying, that 'they were created male and female;' although all the individuals of the race had not yet assumed their distinctive form; since the extreme species are contained in the genus, and are beheld, as in a mirror,

by those who are able to discern acutely. [***] XLVI. (134) After this, Moses says that 'God made man, having taken clay from the earth, and he breathed into his face the breath of life.' And by this expression he shows most clearly that there is a vast difference between man as generated now, and the first man who was made according to the image of God. For man as formed now is perceptible to the external senses, partaking of qualities, consisting of body and soul, man or woman, by nature mortal. But man, made according to the image of God, was an idea, or a genus, or a seal, perceptible only by the intellect, incorporeal, neither male nor female, imperishable by nature." [18](#)

Asherah/Shekinah/Lilith worship and Gnostic feminism returned in the 19th Century in the form of Satanism. [19](#) Much as Milton had romanticized Satan as the rebel and liberator of man who opened humanity's eyes to knowledge, so too the Feminists romanticized Satan and his wife the demon Lilith as the liberators of females, who were punished in childbirth and through menstruation by the evil creator god Yahweh. *Genesis* 3:16,

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

The demon Lilith is a Feminist and the first wife of Adam. She refused to endure the indignity of lying beneath Adam when they slept together, because she was his equal being made of the same clay as was Adam. Lilith is a child murderer and some sects of Feminists promote abortion perhaps in homage to Lilith and the Exterminationist Agenda of Satan. Ema Goldman and other Feminists declared that bearing children was a form of slavery and so led women to abandon procreation.

Feminism became an extermination agenda that mirrored the Gnostic extermination agenda which reached its peak among the Cathars. The Roman Catholic Church felt obliged to wipe out the Gnostic Cathars by 1350 AD, and believed they were justified in doing so, because the Cathars would have caused the death of all Europeans if their Gnostic religion had taken hold of the Continent.

The Gnostic Ophites took their very name from the Serpent Jesus. *Ophis* is the Greek word for snake. They openly acknowledged that Jesus was the Serpent and that Yahweh was their enemy, the Demiurge.

Gnosticism has its roots in Canaanite religions. The Canaanites worshiped Moloch and sacrificed their first born sons to Moloch. In Christianity, El (Yahweh) sacrifices his first born son Baal (Jesus) to mankind and so inverts the sacrificial process of Moloch worship to bless humanity with eternal life. In Gnosticism, Satan and Lilith sacrifice their son so that material death becomes the eternal life of the spirit.

The Canaanite goddess Asherah is the goddess of prostitutes and is herself a prostitute. She is also the goddess of the sea and is the mother of Baal and wife of El. In the Old Testament, Asherah appears in the opening paragraph in the book of *Genesis* as the Holy Spirit which hovers over the waters. She is the Holy Spirit of the Bible, and is renamed "Shekinah", and is the wife of Yahweh, in cabalah.

In Canaanite religion, the prostitute goddess Asherah is not only the mother of Baal and wife of El, she is also the sister of Baal and his wife. In the life story of Jesus as told in the Talmud (*Shabbath* 104b; *Sotah* 47a; *Sanhedrin* 43a, 67a, 106a-b, 107b) and *Toledot Yeshu*, Mary, mother of Jesus, is a prostitute who is impregnated by a Roman soldier. In Gnostic writings, Jesus marries the prostitute Mary Magdalene.

The occult principle "as above, so below" means that what happens in the heavens to the gods is mirrored by what takes place on Earth among human beings. Because the goddess of the Jews is a prostitute and gives birth to a heavenly son who represents the androgynous oneness of the "Parents", so too must the mother of the messiah, the son of god on Earth be a prostitute. And just as El and Baal are married to the prostitute Asherah, so too must Jesus and any other messiah and first born son of god be married to a prostitute so as to create a dynasty of the same order as the gods.

Yahweh commanded the prophet Hosea to marry the prostitute Gomer. *Hosea* 1:1-3,

"The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to

Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son."

The 17th Century false messiah Shabbatai Zevi married a prostitute named Sarah, so that he could claim to be the messiah based upon the fact that Hosea had married the prostitute Gomer. Zevi married twice, once to the Torah and the second time to the prostitute Sarah. *The Jewish Encyclopedia* states in its article on Zevi,

"In order to impress his Messiahship upon the minds of his enthusiastic friends he indulged in all sorts of mystic juggleries; e.g., the celebration of his marriage as Son of God ('En Sof') with the Torah, preparing for this performance a solemn festival, to which he invited his friends. The consequence was that the rabbis of Salonica banished him from the city. [***] Another circumstance assisted Shabbethai in the course of his second stay at Cairo. During the Chmielnicki massacres in Poland a Jewish orphan girl named Sarah, about six years old, had been found by Christians and sent to a nunnery. After ten years' confinement she escaped in a miraculous way and was brought to Amsterdam. Some years later she came to Leghorn, where, according to authentic reports, she led an irregular life. Being of a very eccentric disposition, she conceived the notion that she was to become the bride of the Messiah who was soon to appear. The report of this girl reached Cairo; and Shabbethai, always looking for something unusual and impressive, at once seized upon the opportunity and claimed that such a consort had been promised him in a dream. Messengers were sent to Leghorn; and Sarah was brought to Cairo, where she was wedded to Shabbethai in Halabi's house. Through her a romantic, licentious element entered into Shabbethai's career. Her beauty and eccentricity gained for him many new followers; and even her past lewd life was looked upon as an additional confirmation of his Messiahship, the prophet Hosea having been commanded to marry an unchaste woman."

Dr. Maurice M. Mizrahi wrote in his article *Mashiach's Dubious Ancestry*,

"So the Messiah will be the result of intermarriage with idolaters, prostitution and deception. But that's not all, oh no. Boaz was married to Ruth, a Moabite woman. And who is her ancestor Moab? He is the son of Lot by Lot's own daughter. His father was also his grandfather. [***] Now let's summarize. Our Messiah will be the necessary product of a process that REQUIRED breaking away from one's Jewish family and intermarrying with idolaters [that's Judah], prostitution and deception [that's Tamar], incest [that's Lot's daughter], self-exile and marrying idolaters [that's the family of Ruth's first husband], adultery and abuse of power bordering on murder [that's King David]. Why? Why can't the Messiah be a nice Jewish boy from a good family, as you might expect? Couldn't God have chosen better, to teach us the rewards of virtue?" [20](#)

Jesus Christ was descended from Tamar, who pretended to be a Temple-prostitute (*Kedeshah*), [21](#) and Rahab, who was a prostitute and a Canaanite. To mirror the gods above where both Asherah/Shekinah and Lilith are prostitutes, the messiah ought to have prostitutes for his mother, sister and wife, and preferably they should all have the same name, like Jesus' mother Mary, possibly one of his sisters and his wife Mary Magdalene (*Gospel of Philip*). The incestuous androgynous nature of the messiah having the same woman as mother, sister and wife is meant to imply androgynous and divine procreation as opposed to mundane birth and death through the procreation of the separated components of male and female. The "Son" of the "Parents" is the androgynous totality of the male and female in one body and reflects their unity, not separation. Therefore the Son is really the symbol of the combination of its Parents into one androgynous form and the Trinity is really composed of the gods as one androgynous god and this same god separated into its two gender components, making a total of three forms from the one, the Son being the unity of the Parents male and female.

The Talmudist Karl Marx sought to make all females the common property of men, in effect rendering them common prostitutes. Communists

grant the State the power to raise children and force women to work, thereby destroying the family. Communism is another Extermination Agenda. It is also a dysgenic agenda which genocides the hated Bourgeoisie, the most successful members of Gentile society, while often replacing them with a privileged Jewish elite.

The messiah's being descended from a non-Jewish mother has another element to it, that of deception. Rabbi Hillel explained (*klipot/kelipoth* = shells, or husks = evil forces),

"*Ikvot Meshicha*—This period is designated *ikvot*/heels (i.e. 'footsteps') for two reasons. First, because the process develops in tiny increments and, second, all the conditions for the final redemption are brought about in a roundabout manner. This is based on the meaning of the root *akev* which, because of its etymological affinity with *akef*, 'to circumvent,' means 'to deceive.' The redemption process must proceed in a circuitous manner in order to deceive the 'shells of impurity' [the *external forces*] and prevent them from interfering. [***] In the teachings of the Kabbalah it is explained that the soul of the Messiah was forced to descend into the world in a deceptive manner, that is, through a non-Jewish woman—Ruth the Moabitess. This was to prevent the attachment of the impure *klipot* to the purity of his holy soul. Thus it is with all the avenues of the redemption. All of its properties and conditions, whether they be of a natural or supranatural nature, can only be expressed in a circumvented manner. ...the essential standard for this path is the descent of the soul of the Messiah by way of deception through Ruth the Moabitess. This matter is a great fundamental principle for us throughout all our grave work with the ingathering of the exiles and the re-settlement of the Land of Israel until its completion via the revelation of our Righteous Mashiach [ben David], may he come speedily and in our time, Amen." [22](#)

The Messiah Son of Joseph can even be a Gentile, which serves the purpose of deception, as may have been the case with Adolf Hitler. Hitler deceived the Gentiles under his command to believe they were opposing the Jews, but in reality they were driving the Jews to Palestine and subverting

their own interests by inviting in the Communist takeover of Eastern Europe. But was Hitler playing the role of Messiah Son of Joseph, or that of the anti-Messiah Armilus? Perhaps the Messiah Son of Joseph was *Joseph Stalin*, and Mussolini and Hitler were the two heads of Armilus, the Jewish equivalent of the anti-Christ.

The story of Armilus, which in many respects forecast the Second World War, is told in the *Sefer Zerubbabel* and other works. Johannes Buxtorf, a renowned expert on Judaism, quoted from a little book which also tells the story of Armilus, *Abkas Rochel* (*Abkas rochel pulvis aromatarius*) by Rimchar (Venice, 1597) in Buxtorf's *Synagoga Judaica: Das ist Jüden Schul ; Darinnen der gantz Jüdische Glaub und Glaubensübung. . . grundlich erkläret*, Basel, (1603), as translated in the 1657 English edition, *The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth*, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657), (margin notes in the original appear here in {braces}):

"The first miracle, God shall stir up and produce three kings, who proving traitors to their own faith, shall also turn Apostates: so living before men as though they served the true God: yet in very deed practising nothing less; seducing silly souls, and after such a manner tormenting their consciences, that they may abjure God and their own faith, even so that many of the sinners of Israel shall utterly despair of redemption, being ready to deny God, and forsake his fear.

[***]

{The sixth miracle.} The sixth miracle, God shall permit the kingdom of *Edom* (to wit that of the Romans) to bear rule over the whole world. One of whose Emperours shall reign over the whole earth nine moneths, who shall bring many great kingdoms to desolation, whose anger shall flame towards the people of Israel, exacting a great tribute from them, and so bringing them into much misery and calamity. Then shall Israel after a strange manner be brought low and perish, neither shall they have any helper: of this time *Esay* prophesied, {Esa. 59.16.} *And he saw that there was no man, and wondered that there was no*

intercessor: therefore his arm brought salvation unto him. After the expiration of these nine moneths, God shall send the *Messias son of Joseph*, who shall come of the stock of *Joseph*, whose name shall be *Nehemiah*, the son of *Husiel*. He shall come with the stem of *Ephraim*, *Benjamin* and *Manasses*; and with one part of the sons of *Gad*. As soon as the Israelites shall hear of it, they shall gather unto him out of every City and nation, as it is written: {Jer. 3.14.} *Turn ye backsliding children saith the Lord, for I will reign over you, I will take you one of a City, and two of a tribe, and bring you to Sion.*

Then shall *Messias* the son of *Joseph*, make great war against the king of *Edom*, or the *Pope of Rome*, and being conqueror shall kill a great part of his army, and also cut the throat of the king of *Edom*, make desolate the Roman Monarchie, bring back some of the holy vessels to Jerusalem, which are treasured up in the house of *Ælianus*. Moreover the king of Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.

{The Seventh miracle.} The seventh miracle. They say that at *Rome* there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This infant shall be called *Armillus Harascha*, *Armillus* the wicked, and shall be the same which the Christians call Antichrist. His length and bredth shall be ten els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the *Messias* and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of *Esau* shall love and stick fast unto him. He shall bring under his yoke the whole Roman Monarchie, and to all

Esau offspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleve in him.

These things once finished, he shall send his Embassadors to Jerusalem to *Nehemiah* the son of *Husiel*, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and *Nehemias* accompanied with three hundred thousand voluntiers of the tribe of *Ephraim*, carrying also the book of the law with him, shall come unto *Armillus*, and out of it read him this sentence, {Exod. 20.} *I am the Lord thy God, thou shalt have none other Gods before me.* To whom *Armillus* making answer, shall deny any such sentence to be extant in their law, and that therefore they ought to acknowledg him for a God, following the example of the Christians, and other people of the earth. Then shall *Nehemiah* the son of *Husiel* in that instant command his followers to binde *Armillus*, and entering the field with thirty thousand armed Nobles, shall put to the sword two hundred thousand of his assistants. For this cause *Armillus* greatly enraged, shall gather together all his forces in a deep valley to fight against Israel, and to destroy no small number of *Jacobs* posterity. There shall *Messias* the son of *Joseph* breath his last, whom the holy Angels shall take, hide, and casket up with other Patriarks of the world. The Israelites shall be struck with such astonishment, their hearts shall fleet like water; but *Armillus* himself shall not know of the death of their *Messias*, who otherwise would not leave one of them alive.

Then shall all the Nations of earth banish the Jews out of their dominions, no way permitting them any longer to be their co-inhabitants. Moreover, such trouble and distresse shall at that time perplex the Jews, as hath not been from the beginning of the world.

{The coming of Michael.} Then shall *Michael* come and fan away the wicked in *Israel*, as it is written; {Dan. 12.1.} *At that time shall*

Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time. Then the remnant shall flee into the wilderness, where God shall try and purge them after the same manner that silver and gold is tried in the Furnace. For the Lord saith, {Exek. 20.38.} I will purge out from among you the Rebels, and them that transgresse against me. And again, {Dan. 12.10.} Many shall be purified, made white, and tryed; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand. Then shall the whole remainder of Israel be in the wilderness for forty five days, the chief of their fare being grasse, leaves, and herbs; and that Scripture shall be fulfilled in their ears, {Hos. 2.14.} I will allure her, and bring her into the wilderness, and speak comfortably unto her. The truth of this appears out of that of the Prophet, From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety dayes. Blessed is he that cometh to the thousand three hundred and five and thirty dayes. But goe thee thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.

Conceive that forty five being added to the precedent number of ninty, the last number of 1335 daies doth arise. In that time all the wicked in Israel shall perish; who are unworthy to be copartners in such a deliverance. Finally, *Armillus* invading Egypt with great power shall subdue it, as it is written: {Dan. 11.42.} *The land of Egypt shall not escape.* From Egypt he shall muster his forces for Jerusalem, striving with might and main once more to make it a desolate heap. {Dan. 11.45.} *And he shall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he shall come to his end, and shall help him.*

{The eighth miracle.} The eighth miracle. The Archangel *Michael* shall arise, and shall thrice winde a mighty trumpet, as it is written; {Jsa. 27.13.} *It shall come to pass in that day, that the great trumpets shall be blowen, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.* Again,

{Zech. 9.14.} *The Lord God shall blow the trumpet, and shall goe with the whirlwinds of the South.* At the sound of this trumpet the true *Messias the son of David*, and the Prophet, *Elias* shall appear and manifest themselves to the devout Israelites inhabiting the wilderness of Judea. Then shall they receive encouragement, the weary hands shall be lifted up, and strength shall visit the feeble knees. All the Jews also wheresoever dispersed over the whole earth shall hear the sound of the trumpet, and at last confess, that God in mercy hath visited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of *Ashur* shall be gathered together. But the sound of this trumpet shall blast the Christians and people of the world with fear and astonishment, casting them into horrid maladies. Then shall the Jews gird up their loins, and with many a weary journey seek to revisit their Jerusalem. *Messias* also the son of *David*, together with his harbinger *Elias*, and all the faithful his followers in Israel with great joy shall come into Jerusalem. So soon as this pierceth the ears of wicked *Armillus*: he will babble out, how long will this abject and base people thus behave themselves? and shall once more with a great army of Christians hasten to Jerusalem to give battel to to their newly inaugurated sovereign. But God shall not permit that the Israelites should fall out of the fire into the pit, but speaking unto the *Messias* shall say unto him, Come thou and sit at my right hand, and to the children of Israel, sit you still, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then shall the Lord rain from heaven fire and brimstone, as it is recorded, {Ezech. 38.22.} *I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.* Then shall *Armillus* with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, {Obad. 18} *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau* (that is, we Christians, as the Jews interpret, whom they Christen Edomites)

shall be for stubble. This stubble the Jews shall set in fire, that nothing be left to us Edomites which shall not be burnt and turned into ashes."

This apocalyptic tale bears a strong resemblance to World War Two. There were three kings on both sides of the struggle, Mussolini, Hitler and Tojo versus Stalin, Churchill and Roosevelt. Mussolini and Fascism arose in Rome and Hitler took on the mantle, the two together forming a two headed beast. Both Italy and Germany invaded Egypt. Hitler turned Europe against the Jews and Stalin defeated Hitler. So, was Hitler playing the role of Armilus or the Messiah Son of Joseph? Given the layers and depths of the deceptions that occurred during WW II it is difficult to decipher the intent of its architects in relation to their prophetic mythologies.

There is a Messiah Son of Joseph for every generation, because the soul is reincarnated (*gilgul*) until the end of the old world when Messiah Son of David will alone come to reign. According to the Gaon of Vilna and other prominent authorities on Judaism, Moses was the Messiah Son of Joseph of his generation and he defeated the Pharaoh, who was the Armilus of his generation—but Moses was a cruel master, like Hitler, who drove the Jews toward Palestine, like Hitler. Esther was Messiah "Son" of Joseph and she defeated Haman the Amalekite, the equivalent of Armilus in her generation.

Moses commanded Joshua to exterminate the Amalekites on orders from Yahweh. The war against Amalek is primarily waged through deception. Joshua's namesake Jesus (Yeshua) led Christians to believe that he would give them eternal life as if their scapegoat, when in fact he damned them to Hell and created the conditions on Earth for the Jews to take Palestine at the end of the Age of Pisces, the "times of the Gentiles" when Esau (Christendom) would serve his purpose and then be exterminated, playing no part in the World to Come which belongs exclusively to Jacob (the Jews).

It is the Jews who are slated to become immortal in the World to Come, during the reign of Messiah Son of David, after the guardian angel of the Jews Michael defeats the Angel of Death and guardian angel of the Gentiles Samael (Satan). Messiah Son of Joseph often tricks the Gentiles into warring with one another and killing themselves off, all in the name of defending their Jewish religions and defeating Satan.

The main task of the Messiah Son of Joseph is to drive the Jewish exiles towards Palestine and punish them along the way in order to redeem them from their sins, which were pervasive in the time of Jesus. Jesus exterminates the Gentiles, the Amalekites, by tricking them into believing that he is their god of eternal life, when in fact he is working against them. The Messiah Son of Joseph pits Esau and Ishmael, Christendom and Islam, against one another in the name of defeating Satan, who is personified in the form of the Anti-Christ and *al-Dajjal* for Christians and Muslims, and Armilus for Jews.

The theology of the renowned Jewish scholar the Gaon of Vilna explains the role of Armilus and Messiah Son of Joseph in every generation and how their staged struggle restores the world in preparation for the messianic era, when Gentiles will perish and Jews will become immortal beings in control of the entire Earth after reabsorbing Death back into its source forever [23](#).

Rabbi Hillel Mi Shklov wrote in *Kol Ha Tor "The Voice of the Turtle"*,

"Yosef is still alive.' The basic approach of the Gaon is encapsulated in the principle 'Yosef is still alive,' meaning that the Mashiach ben Yosef is still alive and will live, because, as it is written, every aspect of the beginning of the Redemption is dependent on him.

[***]

The general mission of Mashiach ben Yosef is three-fold: revelation of the mysteries in the Torah, ingathering of the exiles, and removal of the unclean spirit from the land. The ingathering of exiles encompasses three tasks: building Jerusalem, gathering in the exiles, and fulfilling the commandments dependent on the Land. All these are hinted at in the following sentences: [Ps. 24:3] 'who will ascend the mountain of the Lord, ' referring to the ingathering of exiles [initial letters — *Yâé*-- are initials of Mashiach ben Yosef]. [Ps. 24:3] 'who will stand up in the place of his sanctuary' referring to the building [initial letters -- are initials of Mashiach ben Yosef]. Wherever the word 'to stand up' is mentioned, it refers to the line of Mashiach ben Yosef, as in the phrase [Gen. 37:7] 'my sheaf rose' [Ps. 24:5] 'he will receive a blessing from the Lord' refers to something that carries with it a

blessing, such as planting [the initial letters are the initials of Mashiach ben Yosef, though in reverse order — âáé. And in the sentences [Jer 31:20] 'return to your cities,' 'build Jerusalem, ' [Ps. 102:14] 'it is the time to favor her.' 'To favor' refers to planting as it states, 'he will favor its dirt.' Each one of them accords with the gematria of 'testimony in Yosef' that refers to Mashiach ben Yosef. Also, these three tasks were given to Cyrus as it states: 'I am the Lord Who confirms the word of His servant, and fulfills the counsel of his messengers; Who says of Jerusalem: 'It will be settled'... Who says to the depths, 'Dry up, and I will dry out your rivers'. Who says of Cyrus, 'my shepherd'; he will fulfill all my desire, ' etc. [Isa. 44:24-28]. According to the explanation of the Gaon, the word in Gematria equals [131] because the purpose of building Eretz Israel is to drive out from the gates of Jerusalem. And therefore this is the mission of Cyrus as part of the mission of Mashiach ben Yosef from the left side, which means the quality of Din. The might of Mashiach ben Yosef lies in the miraculous assistance he can offer in connection with the ingathering of exiles that will come about when the awakening comes from below.

[***]

The purpose of gathering in the exiles is to wage God's war against Amalek, which was the main mission of Joshua, in line with Mashiach ben Yosef. The war against Amalek includes every aspect, against all the enemies of Israel, including Armilus, the prince of the mixed multitude. It is also intended to remove the spirit of impurity from the Land, and to bring " Knesset Israel and Shechina from below, from the earth. The opening of the war against Gog and Magog will start with the first redemption before the coming of the righteous mashiach -- Mashiach ben David, may it be speedily in our day. The main activity concerns building Jerusalem and gathering in the exiles and fulfilling the commandments connected with the Land according to secrets concerning the revealed end.

[***]

Yosef is still alive. -- The independence of Mashiach ben Yosef is related to three categories: a) the Mashiach ben Yosef from above is Metatron, the Minister of Interior; as is known, Yosef is

Metatron. Both of them are from the light from above, and both are in the sefira Yesod, and active in the war against Armilus (especially in the war of Gog and Magog). He is helped by Seraiah ben Dan. b) In every generation one Mashiach ben Yosef from below appears. He is a righteous person, a foundation of the world, who because of his deeds and the root of his soul, merits acting for the salvation of Israel, carrying out helpful deeds and glorifying the Torah through his dedication.

[***]

Our forefather Jacob was in the line of Mashiach ben Yosef from the time he fought the Angel of Esau, after which it says, 'Jacob came to Shalem.'

[***]

This refers to the Mashiach ben Yosef from below who is present in every generation. We must pray that he not be killed by the wicked Armilus, that he should not die before he carries out completely his holy mission, that he should be able to stand up against Armilus who seeks to cause him to fail in all his ways; that he should maintain his faith in his great and holy mission until his last day.

[***]

(Ov. 1:18) 'the house of Jacob shall be a fire, and the house of Yosef a flame'—The House of Esau will be stubble as our Sages said (in Tanchuma on), because the Angel of Esau will fall into the hand of the Angel of Yosef.

[***]

(Gen. 48:16) 'the angel who redeems me' -- 'The angel who redeems' is the Angel of Yosef. This means that as soon as Yosef was born, Jacob was able to overpower Esau. As known, the redeemer is in Yesod.

[***]

Likewise the verse: 'in distress...in expansiveness, ' means that it was his mission to expand the boundaries in the war against Amalek, who was the destroyer, according to the Midrash. 'The enemy, the destructions are gone forever' which is related to the verse: 'God wages war against Amalek.'

[***]

(Deut. 32:7) 'remember the days of old, understand the years of generation after generation' -- This refers to the first Mashiach who fights Amalek in an eternal war. The Lord wages war against Amalek in generation after generation. That is the mission of Joshua who was Mashiach ben Yosef.

[***]

([mentioned in] Ex. 17:13) 'the sword of Joshua' -- This is the sword of the first Mashiach who fights Amalek as revealed in the great force of the name of God that is concealed in the words 'the war of the Lord' and in the combination of two names of God, "" (value of 91), that is also the value of the word [91] go out, used in connection with fighting Amalek.

[***]

(Ex. 17:16) 'the hand is on the throne of God' [God swears]: 'the Lord wages war against Amalek from generation to generation' -- This is the mission of Joshua who is Mashiach ben Yosef.

[***]

(Gen. 42:6) 'Yosef [was/is] the ruler over the land'—This refers to the fact that Yosef overpowers all the outer layers of impurity of Ismael and Esau.

[***]

(Ps. 110:6) He will judge the nations filled with corpses -- The entire Psalm, beginning with 'Sit on my right' was said about Mashiach ben Yosef, whose name is hinted at in the initial letters of the words going from left to right, just like the quality of Din starts at the left side.

[***]

(Isa. 9:6) 'David's throne' -- This refers to Mashiach ben Yosef. In the same verse we find: 'to establish it and sustain it through justice and righteousness.' Preceding this verse, the Psalm states: 'for a child has been born to us' etc. According to the holy Ari (on the blessing) [see 127], there is a great and holy obligation when we say the prayer that we always concentrate on praying that Mashiach ben Yosef will not be killed by the wicked Armilus. As it says: 'I will raise [] the fallen tabernacle of David' (Amos 9:11). Wherever the verb is used, it refers to Mashiach ben Yosef. See above (#133) about the aspect of 'My sheaf rose.' This idea is also

hinted at in the world (with a) which is equal to 566 [as is]. The purpose of his work in gathering in the exiles is to establish David's throne in our war against the wicked Armilus as revealed in the verse 'the Lord wages war against Amalek.'

[***]

'a righteous sprout' -- in the verse (Jer. 23:5) 'I will raise a righteous sprout from David.' A righteous sprout refers to the first mashiach, Mashiach ben Yosef. Like David's throne, as explained above, it prepares the way for Mashiach ben David. We are greatly obligated to pray on his behalf that he not be killed in the war by Armilus.

[***]

(Ex. 17:'the secret of the Lord is for those who fear him' (Ps. 25:14) -- Whenever the word is mentioned, it refers to the mission of Mashiach ben Yosef as hinted at in the verse: 'place it into the ears of Joshua.' In gematria, ! in the ears of, equals [70] and when the value of the letters of as pronounced are added up [i.e., ' '], they equal [566] {566 is the numerical value of Mashiach ben Yoseph and '*irashenah*' ('I will inherit it')—CJB}.

[***]

(Ex. 17:14) 'place it in the ears of Joshua, that I will surely erase the memory of Amalek, ' etc.—In gematria, the word ! 'in the ears of' equals [70] 'secret' for the way to fight Amalek is at first secretly, as already explained above, because work in gathering in the exiles is the waging of war against Amalek in order to subdue Samael in the gates of Jerusalem. Joshua is part of the mission of Mashiach ben Yosef. The Gaon also hinted at what is found in the verse: It is the honor of God [Prov. 25:2] to conceal a matter, and those two words equal [871], see above (#98) on the aspect the secret of the Lord is for those who fear him.

[***]

In all generations, the major tasks of the two meshichim together, Mashiach ben Yosef and Mashiach ben David, are self-defense and to wage war against the three heads of the outer shells or layers: Esau, Ismael and the mixed multitude. The special task of Mashiach ben Yosef is to counter Esau, the outer shell on the left. The special task of Mashiach ben David against Ismael is to

counter Ismael, the outer shelf on the right. The two meshichim together are duty-bound to operate against Esau and Ismael, who are likened to an ox and a donkey of impurity. Armilus, the angel of the mixed multitude, is the one who attempts to couple Esau and Ismael, and this could destroy Israel and the entire world, Heaven forbid. The main desire of the mixed multitude is to couple Esau and Ismael and to separate the two meshichim. Our main task to counter, even battle such deeds; we must destroy the might of the mixed multitude, the layer of the wicked Armilus, and drive them out of Israel. The mixed multitude is our greatest enemy, for it separates the two meshichim. The outer shell of the mixed multitude operates only by delusions and indirectly. Therefore the war against the mixed multitude is the most difficult and bitter, and we must wage war against it and overpower it with all our might. Anyone who does not participate in the war against the mixed multitude, is actually becoming a partner of the 'layer' of the mixed multitude. Whoever he is, he would have been better off had he not been born. The primary power of the mixed multitude is at the gates of Jerusalem, particularly at the entrance to the city, which is on the western middle line.

[***]

The two meshichim are the guards and defenders of the existence of Israel throughout all the generations, even during the exile.

[***]

Likewise in every generation there are meshichim from below who are the forefathers of the meshichim of the generations; their helpers belong to their categories. The two meshichim appear in many different aspects according to their missions and deeds, each one by his flag with the letters of his forefathers. They are 'a scepter and a lawgiver.' It was promised that 'the scepter will not leave Judah, nor a lawgiver from between his feet.' This means that they appear in all generations.

[***]

As mentioned above, the goal of our work is to promote the fulfillment of the commandment of ingathering the exiles and settling the holy land as the way of the beginning of the Redemption, as explained in the following chapters, -- in order to

hasten the Redemption in deed with the awakening from below, and to rout the spirit of impurity from the land. Then there will be a unification of the Holy one blessed be He and the Shechina through the unification of the two meshichim in a union and strong, everlasting, bond, which is the mission of the two advocates of the Jews, Hanoch and Eliyahu -- Metatron and Sandal) and together equal in gematria--a fact that is revealed in the great mystery of 'Kol HaTor'). This is the path to our God so that the Shechina will return to Zion, and the Redeemer will come, speedily in our day, Amen.

[***]

According to our Prophets and the Gaon's explanations, the goal of the Redemption is the Redemption of Truth and sanctification of God; the purpose of our activity in general is to wage war against Armilus by gathering in the exiles and settling the Holy Land, for that is what will redeem the truth and sanctify God. This is what Isaiah means by the words 'He has redeemed Jerusalem' (52:9), which is called the City of Truth [Zach. 8:3]. The Redemption of Truth can occur only after destroying the klipah shell/layer of Esau that appears in the form of Armilus, the epitome of the truth-hater. Esau hates Jacob, the epitome of truth, as indicated in the statement 'you will grant truth to Jacob' [Micah 7:20].

[***]

'Everything has its season, and there is a time for every desire' [Koh. 3:1]. According to the Gaon, the season and time accord with the desire, and that is what is meant by 'every desire.' In the Talmud we note four sections regarding the mode of Redemption: a) If the people repent, they will be saved; otherwise, they will not be. b) If they do not repent, God will place a king over them whose decrees are harsher than those of Haman; so the Jews will repent and be saved. c) The redemption will come at first by the return of the captivity of Zion, even if there is only 'one from a city or two from a family' [Jer. 3:14], according to Reb Yehoshua. This is what is meant by the Revealed End. d) The Redemption will come in any case at its designated time, which is referred to as 'the concealed end.' However, beforehand one must consider that all of the views expressed are those of the Living God. Therefore the

Gaon told us that we must progress and select the mode that is within our power, that is, the third mode. Should we accomplish this and fulfill this mode, then there will be no need for our Sages' warnings regarding harsh decrees. Since the fulfillment will stimulate general repentance, there will be no need to set up a king whose decrees are harsher than Haman's decrees. The revealed end will thus hasten the culmination of the Redemption.

[***]

Repair 7. 'unity.' This refers to the unification of the Holy One blessed be He and the Shechina as revealed by the three letters of the Hebrew alphabet 999 in the sefira Yesod, because when the two pieces of wood, the wood of Yosef and the wood of Judah, are combined into 'one in My hand, ' that is, in the hand of God, then truth is redeemed up to the level of 'like a bridegroom's rejoicing over his bride' [Isa. 62:5], i.e., the Redemption is completed. The plain meaning is that unity refers to unification with the Holy One Blessed be He. After rising all the previous six levels, it is possible to attain the level of the unification of the Holy One Blessed be He with the Shechina, and the return of the Shechina to Zion and the completion of the Redemption, may it happen speedily, Amen.

[***]

Similarly, it must be known and remembered that the forces of impurity, the klipot layers of the Sitra Achra also have levels of 499 1/2 on the right and 499 1/2 on the left as noted in the Zohar (see , p. 27). They are called 'the muddy valley.' When they reach the final levels, God forbid, they can attain all the power of Esau and Ismael (the ox and donkey of impurity) together, and destroy the entire world. However, God made one to counter the other: to counter the forces of impurity are the great forces of the same levels of holiness of the two meshichim--the holy ox and donkey. They have the same number 499 1/2 on one side and 499 1/2 on the other side, as explained above. The holy ones counterattack, etc. They stand against the impure forces like an iron wall and fortified city. These are the 'horns of the ox' at the opening of the city, on the middle line in the gates of Jerusalem on the west, where the fortress of Joseph's angel will be in the war against the

angel of Esau. There, 'will gore nations together, to the ends of the earth' [Deut. 33:17].

[***]

9) Engaging in the war against Esau and Ismael, referred to as [999] 'the foot of an ox and a donkey.' 10) Purification of the Holy Land by fulfilling the commandments related to the land, for ! [Lev. 26:34] [999] 'then the land will be appeased.' 11) Removing the desolation, referring to the muddy valley and making it [Hos. 2:17] [999] 'an opening of hope.'

[***]

Redemption, Mashiach ben Yosef, who bears our sicknesses and suffers our pains in his war against the enemy of Israel, the wicked Armilus. As it says, 'and the House of Jacob will be a fire, and the House of Yosef a flame, and the House of Esau will become straw' [Ov. 1:18], 'and saviors will ascend Mount Zion to judge Mount Esau, and the kingdom will be the Lord's' [Ov. 1:21] and the Lord will become King over the whole Earth.

[***]

It says about this: 'God will denounce you O Satan... He who chooses Jerusalem' [Zach. 3:2]. Therefore here at the gates of the holy city of Jerusalem, may it be built and established, is the site and center for the supreme force to counterattack the angel of Esau who fights to uproot the truth.

[***]

1. gathering in the exiles-how will this occur? To what extent are we, emissaries of God at the time of the beginning of the Redemption, obligated to engage in gathering in the exiles? The minimum number of exiles that has the power to bring back the Shechina to Israel is the number our Sages considered when the term 'population of Israel' was used, that is, 600,000. This number has the power to vanquish Samael at the gates of Jerusalem. As our Sages stated concerning God: 'For I will not enter Jerusalem above until the population of Israel enters Jerusalem below' [see Chapter 1, 15]. My grandfather (R' Binyamin) once asked the Gaon what to do if it becomes possible practically and naturally to bring all of Israel to the Holy Land at one time. According to our Sages, if we do not merit it, the Redemption will come little by little like the

dawn. The question is, what should we do? The Gaon replied: 'if it is possible, then 600,000 should be brought over at first, because that is the number that can overpower Samael who rules in the gates of Jerusalem. Then, in any case, the entire Redemption will occur. The Gaon gave me a wonderful hint concerning the verse: [Isa. 2:5] 'O House of Jacob, come, let us go in the light of the Lord.' The initial letters of this verse [#] amount to 60; the word is the same as in gematria; the second letters of the words in this verse [156] equal in gematria. The final letters of this verse [618] equal 'the heart of Jerusalem.' Thus this verse hints that the words 'come, let us go' refers to going to Zion together with 600,000 people, and all are connected to 'the heart of Jerusalem.' The Biblical verse does not even lose its literal meaning, that all must be in the light of God, that is with the internal soul of the Holy Torah. What is the number necessary to begin gathering in the exiles? Even one from a city or two from a family [Jer. 3:14]. From where should the ingathering begin? From the North, as is written: 'behold I will bring them from the land of the north, etc. (Jer. 31:7), because the main ruling power of Samael is on the northern side, and Samael is referred to as 'the northern one.' It says about him: 'I will distance the northern one from you' [Joel 2:20]. And he is the one who drew the main part of the exile of Israel to the north, as noted: 'out of the North, evil will break forth' [Jer. 1:14]. Therefore, the beginning of the ingathering of the exiles must also be from the place ruled by Samael, from the North. Thus it is written, 'awake, you from the North, ' and afterwards it states, 'come, you from the South' [Song, 4:16].

[***]

6. waging war against Amalek. The war against Amalek is from generation to generation. The war against Amalek is against three types of foes: a). Amalek of the heart, that is, the evil inclination and vices; b). the spirit of Amalek, the general one, the Satan who destroys, the adversary of Israel. This is Samael and his hosts. His main power is in the gates of Jerusalem, when its lands are desolate; c). the material Amalek, that comprises Esau and Ismael and the mixed multitude. As explained by the Gaon: we are commanded to inherit it [the land] by force." [24](#)

Rabbi Hillel Mi Shklov wrote in his book *Kol Ha Tor "The Voice of the Turtle"*, which documented the teachings of the Gaon of Vilna, that the twin messiahs, Messiah Son of Joseph and Messiah Son of Davide, exist to pit Europeans, Arabs and miscegenated Jews against one another, so that they mutually consume one another, lest they instead unite against the Jews and annihilate them (Esau = Christendom, Ishmael = Islam, the Mixed Multitude is an army of mixed Jews, shells = evil forces),

"In all generations, the major tasks of the two meshichim together, Mashiah ben Yosef and Mashiah ben David, are self-defense and to wage war against the three heads of the outer shells or layers: Esau, Ismael and the mixed multitude. The special task of Mashiah ben Yosef is to counter Esau, the outer shell on the left. The special task of Mashiah ben David against Ismael is to counter Ismael, the outer shelf on the right. The two meshichim together are duty-bound to operate against Esau and Ismael, who are likened to an ox and a donkey of impurity.

Armilus, the angel of the mixed multitude, is the one who attempts to couple Esau and Ismael, and this could destroy Israel and the entire world, Heaven forbid. The main desire of the mixed multitude is to couple Esau and Ismael and to separate the two meshichim. Our main task is to counter, even battle such deeds; we must destroy the might of the mixed multitude, the layer of the wicked Armilus, and drive them out of Israel. The mixed multitude is our greatest enemy, for it separates the two meshichim. The outer shell of the mixed multitude operates only by delusions and indirectly. Therefore the war against the mixed multitude is the most difficult and bitter, and we must wage war against it and overpower it with all our might. Anyone who does not participate in the war against the mixed multitude, is actually becoming a partner of the 'layer' of the mixed multitude. Whoever he is, he would have been better off had he not been born. The primary power of the mixed multitude is at the gates of Jerusalem, particularly at the entrance to the city, which is on the western middle line." [25](#)

Patricia Crone and Michael Cook quoted an Eighth Century apocalyptic Jewish work in their book *Hagarism: The Making of the Islamic World*, which evinces the fact that Jews believed Christianity and Islam would clear the way for the messianic era, and that Muslims would devour Christians,

"There is in the first place a Jewish apocalypse of the mid-eighth century, the 'Secrets of Rabbi Simon ben Yohay', which preserves a messianic interpretation of the Arab conquest. Since the messiah belongs at the end of an apocalypse and not in the middle, this interpretation is likely to derive from an earlier apocalypse written soon after the events to which it refers. The relevant passage is as follows:

When he saw the kingdom of Ishmael that was coming, he began to say: 'Was it not enough, what the wicked kingdom of Edom did to us, but we must have the kingdom of Ishmael too?' At once Metatron the prince of the countenance answered and said: 'Do not fear, son of man, for the Holy One, blessed be He, only brings the kingdom of Ishmael in order to save you from this wickedness. He raises up over them a Prophet according to his will and will conquer the land for them and they will come and restore it in greatness, and there will be great terror between them and the sons of Esau.' Rabbi Simon answered and said: 'How do we know that they are our salvation?' He answered: 'Did not the Prophet Isaiah say thus: 'And he saw a troop with a pair of horsemen, etc.'? Why did he put the troop of asses before the troop of camels, when he need only have said: 'A troop of camels and a troop of asses'? But when he, the rider on the camel goes forth the kingdom would arise through the rider on an ass. Again: 'a troop of asses', since he rides on an ass, shows that they are the salvation of Israel, like the salvation of the rider on an ass.'" [26](#)

Simon ben Yohai famously stated that even the best of the Gentiles deserves death. [27](#) The *Zohar*, which is a fabrication, is also false attributed to him.

The Jews created Christianity and Islam as opposing forces which subvert their own believers and attack one another. Many Nazi leaders and Nazi soldiers were mixed race Jews and would qualify as the mixed multitude. [28](#) They caused the deaths of tens of millions of Christians and Muslims. The Jewish Lobby in America has consistently pushed for the American Wars in the Middle East and thereby has pitted Muslims and Christians against one another. The crypto-Jewish Dönme in the Ottoman Empire consistently brought Islam into war with the West, as have the crypto-Jewish Wahabis. The crypto-Jewish Dönme led the "Young Turks" of the Ottoman Empire who committed genocide against the Armenian Christians. Israel attacked the American Navy ship the USS Liberty in a false flag attack meant to bring predominantly Christian America into war with Muslim Egypt. There is overwhelming evidence that Israelis and their Trotskyite neo-Conservative allies in the United States organized and perpetrated the attacks of 11 September 2001 as false flag attacks which served as an illegitimate pretext for the Middle Eastern Wars between Christians and Muslims. Though the Persian King Cyrus restored the Jews to Jerusalem and let them rebuild the Temple of Solomon, and despite the fact that the Persian King Ahasuerus let Queen Esther exterminate Haman and the Amalekites, Jews betrayed the Persians to Arab Muslims and opened the gates of Isfahan to the invading Arab Muslim armies.

Jews opened the gates to many Christian cities to Muslim conquerors and sold Christian females to Muslims as sex slaves. Jews closed the gates of Toledo, Spain to fleeing Catholics and opened them to the invading Muslims under Tariq ibn Ziyad. Jewish armies led by Nehemiah ben Hushiel and Benjamin of Tiberias joined with Persians to slaughter Byzantine Christians in the Sasanian conquest of Jerusalem.

Stanford J. Shaw documented many instances where Jews helped the Muslim Ottoman Turks to conquer several Christian cities in Europe in his book *The Jews of the Ottoman Empire and the Turkish Republic*, MacMillan, London, (1991), pp. 25-36. This included the assistance which the Jews provided to the Turks in the conquest of Bursa in 1324 by Orhan the son of Osman. It also included Jewish aid to the Turks during the Muslim conquest of Gallipoli by Orhan's son Suleyman Pasha of Ankara

and the conquest of Adrianople in 1363 by Murad I. Large numbers of Jews moved in to replace the displaced and slaughtered Christians.

Jews opened the gates of Constantinople to the invading Muslim Turks, so that they could conquer the Byzantine Christians. The Jews opened up the Jewish quarter of Constantinople to the armies of Mehmed the II in 1453 and assisted them in the destruction of the Christians. Mehmed II, Mohammed the Conqueror, immediately granted the Jews equal rights with Muslims. The Jews again betrayed the Christians of the island of Rhodes in 1522, Buda and Pest in 1526 and Belgrade in 1526. Jews also assisted the Turks in Azerbaijan in 1534, in Iraq and Iran in 1534-1535 and 1638, and in Yemen in 1628. Süleyman the Magnificent richly rewarded the Jews for betraying their neighbors to Turkish conquest.

Stanford J. Shaw wrote at pages 33-34 of *The Jews of the Ottoman Empire and the Turkish Republic*,

"It is estimated that as many as 250,000 Jews came from the Iberian Peninsula to the Ottoman Empire in the late fifteenth century, but the exact numbers will probably never be known. Jews at the time saw in the victorious Ottoman armies the punishing rod of God, his iron hand, predestined to carry through the righteous judgment of the Almighty against the enemies of his people and to destroy what they called the 'kingdom of Edom', steeped in blood and sin. They declared the Ottoman leaders to be scions of the 'righteous Cyrus', the 'anointed of God', and firmly believed that at the head of the warlike Ottoman hosts the angel Gabriel himself strode with sword in hand to bring near the 'end' and prepare the way for the glorious Messiah."

Shaw's statement evinces the fact that the Jews who assisted Muslims to annihilate Christians were following a Muslim Messiah Son of Joseph with supernatural assistance that would always attend the wars of the messiah. Cyrus was specifically named as one of the lineage of reincarnated souls of the Mashiach ben Yoseph and dubbing the Sultans as his scions is proof that they were thought to be the literal Messiah Son of Josephs of their given generations. Cyrus, one of the Gentile Messiah Son of Josephs, freed the Jews and gave them Jerusalem and helped them to rebuild the Temple.

Cabalists dread peace between Islam and Christendom and have been agitating for war between these Jewish derivative faiths from the beginning. Muslims and Christians have a common enemy who fears that should Christendom and Islam ever unite to defeat those Jewish forces who wish them both dead, the Jews will be defeated and their planned utopian World to Come will be lost forever. Though Jews have historically at times sided with Christians against Muslims and Muslims against Christians whenever it is good for the Jews, and often pitted them against one another, the *Zohar* expresses their extremely negative view of both Jesus and the Prophet Muhammed. The *Zohar*, III, 282a, states,

"From the side of idolatry Shabbethaj (Saturn) is called Lilith, mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'" [29](#)

Jewish religious texts state that Jesus was the son of a prostitute and a Roman soldier, who learned witchcraft in Egypt, and who beguiled Jews to worship him as an idol. While this myth is more fully enunciated in the *Toledoth Yeshu*, the Talmud also iterates similar beliefs in *Shabbath* 104b, [30](#) in *Sanhedrin* 67a, [31](#) in *Sotah* 47a, [32](#) in *Sanhedrin* 43a, in *Sanhedrin* 107b, [33](#) and in *Sanhedrin* 106a-106b,

"*Balaam also the son of Beor, the soothsayer, [did the children of Israel slay with the sword]*."³ A soothsayer? But he was a prophet! — R. Johanan said: At first he was a prophet, but subsequently a soothsayer.⁴ R. Papa observed: This is what men say, 'She who was the descendant of princes and governors, played the harlot with carpenters.'⁵ *Did the children of Israel slay with the sword among*

*them that were slain by them.*⁶ Rab said: They subjected him to four deaths, stoning, burning, decapitation and strangulation.⁷" [34](#)

Jesus ridiculed the scribes and Pharisees (*Matthew* 22; 23. *Mark* 7; 12:38-40. *Luke* 11. *John* 8). That was just one of the reasons given for the execution and punishment of Jesus. The Talmud, in *Erubin* 21b, states (*see also: Sanhedrin* 88b),

"[A]s to the laws of the Scribes, whoever transgresses any of the enactments of the Scribes incurs the penalty of death. [***] This⁸ teaches that he who scoffs at the words of the Sages will be condemned to boiling excrements. [***] [F]or [neglecting] the words of the Rabbis³ one deserves death[.]" [35](#)

The Talmud states in *Gittin* 57a, that Jesus is boiling in hell in hot excrement, which is his curse for questioning the authority of the rabbis,

"He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever.*[Footnote: Deut. XXIII, 7.] He then asked: What is your punishment? He replied: With boiling hot semen.[Footnote: Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106a.] He then went and raised by incantations the sinners of Israel.[Footnote: {MS. M. Jesus}.] He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols." [36](#)

The Talmud states in *Rosh Hashanah*, folio 17a, that all Christians are damned to Hell (*Gehinnom*),

"But as for the *minim*¹¹ and the informers and scoffers,¹ who rejected the Torah and denied the resurrection of the dead, and those who abandoned the ways of the community,² and those who 'spread their terror in the land of the living',³ and who sinned and made the masses sin, like Jeroboam the son of Nebat and his fellows—these will go down to Gehinnom and be punished there for all generations, as it says, *And they shall go forth and look upon the carcasses of the men that have rebelled against me*⁴ etc." [37](#)

The Talmud *Shabbath* 116a instructs Jews to burn all Christian books,

"Come and hear: The blank spaces⁵ and the Books of the Minim⁶ may not be saved from a fire, but they must be burnt in their place, they and the Divine Names occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of Minim. Seeing that we may not save the Books of Minim themselves, need their blank spaces be stated?—This is its meaning: And the Books of Minim are like blank spaces." [38](#)

The Talmud in Tractate *Abodah Zarah* 26a-26b states that it is permissible for Jews to kill Christians,

"R. Joseph further had in mind to say, in regard to what has been taught that in the case of idolaters and shepherds of small cattle one is not obliged to bring them up [from a pit] though one must not cast them in it²—that for payment one is obliged to bring them up on account of ill feeling. Abaye, however, said to him: He could offer such excuses as, 'I have to run to my boy who is standing on the roof', or, 'I have to keep an appointment at the court.'

R. Abbahu recited to R. Johanan: 'Idolaters and [Jewish] shepherds of small cattle need not be brought up [26b] though they must not be cast in, but *minim*,³ informers, and apostates may be cast in, and need not be brought up.' Whereupon R. Johanan remarked: I have

been learning that the words, *And so shalt thou do with every lost thing of thy brother's [thou mayest not hide thyself]*,⁴ are also applicable to an apostate, and you say he may be thrown down; leave out apostates! Could he not have answered that the one might apply to the kind of apostate who eats carrion meat to satisfy his appetite,⁵ and the other to an apostate who eats carrion meat to provoke?—In his opinion, an apostate eating carrion meat to provoke is the same as a *min*.⁶

It has been stated: [In regard to the term] apostate there is a divergence of opinion between R. Aha and Rabina; one says that [he who eats forbidden food] to satisfy his appetite, is an apostate, but [he who does it] to provoke is a '*min*'; while the other says that even [one who does it] to provoke is merely an apostate.—And who is a '*min*'?—One who actually worships idols.¹

An objection was raised: If one eats a flea or a gnat he is an apostate. Now such a thing could only be done to provoke, and yet we are taught that he is merely an apostate!—Even in that case he may just be trying to see what a forbidden thing tastes like.

The Master said: 'They may be cast in and need not be brought up'—if they may be cast in need it be said that they need not be brought up?—Said R. Joseph b. Hama in the name of R. Shesheth: What is meant to convey is that if there was a step in the pit-wall, one may scrape it away, giving as a reason for doing so, the prevention of cattle being lured by the step to get unto the pit. Raba and R. Joseph both of them said: It means to convey that if there is a stone lying by the pit opening, one may cover the pit with it, saying that he does it for [the safety] of passing animals. Rabina said: It is meant to convey that if there is a ladder there, he may remove it, saying, I want it for getting my son down from a roof." [39](#)

Joel David Bakst pointed out that the names "*Nachash*" (Serpent) and "Messiah" are the same number in gematria, 358, and that Samael plus Lilith add up to the same number as Torah, 611. The reason for this is that the one force will vanquish the other. Bakst explains,

"There is a well known, yet confusing, rabbinic formula that points out that the words *nachash* (serpent) and *mashiach* (messiah) share the identical numerical value (358). On the surface, this equation seems to substantiate the randomness, and even the absurdity, of *gematria* (numerical equivalence of alphanumeric Hebrew words). What could be further from the holiness and godliness of the Messiah than the impurity and evil of the serpent? [*Endnote*—The plain explanation is that it is the holy power of the Mashiach that will vanquish the corresponding evil of the serpent. (A similar equation, also unexpected, is that Torah equals 311 [*sic*] and Samael plus Lilith also equals 311 [*sic*].]" [40](#)

Rabbi Hillel Mi Shklov pointed out that the numerical value of the words "Peace" and "Esau" are the same, 376, and that "Torah" and "Samael" + "Lilith" are the same, 611, in his book *Kol Ha Tor "The Voice of the Turtle"*,

"(Zach. 8:12) 'the seed is of peace'—Shalom [peace] is in the sefira Yesod, and therefore the seed of peace is ben Yosef, and the force of 'shalom' is the one that subdues 'Esau.' In gematria they are equal (376). We learn this from the verse: '...the seed is of peace, the vine will give forth its fruit, and the land...its produce.' The gematria relates this to the revealed end. [***] Then the Gaon requested that he immediately change his name since in gematria it equaled [131] Samael. At times a great righteous person who carries out many deeds has within his name one of the numbers similar to the number of the impure forces from the aspect of 'God made one in contrast to the other.' Our Sages explained that this was done so that the force of holiness would overpower the contrasting force of impurity, just like the number of counters the number of Samael and his partner, Lilith [and [611], or like counters [376]. There are other such examples, as is known." [41](#)

Esau and Peace are the same number in gematria. Samael and Lilith add up to the same number as Torah in gematria. In cabalah, this means that one annuls the other and that ultimate and eternal peace will be only achieved by exterminating Esau and that the Torah will be fulfilled and

Death defeated by the destruction of the androgynous being Samael/Lilith, the guardian angel and source of the souls of the Gentiles, and the Angel of Death.

Rabbi Hillel Rivlin wrote in *Kol HaTor*, Chapter 2, that the best way to exterminate Amalek is to trick him into serving Jewish interests in the name of fighting Jewry, in other words to allow the Evil Serpent of cabalah to assist the work of the Holy Serpent—to rephrase that in another equivalent manner, to have the Messiah Son of Joseph lead the Gentiles into destroying themselves while leading the Jews to Palestine, where the Messiah Son of David will rule them in the world to come,

"(Ex. 17:14) 'place it in the ears of Joshua, that I will surely erase the memory of Amalek,' etc.—In gematria, the word 'in the ears of' equals [70] 'secret' for the way to fight Amalek is at first secretly, as already explained above, because work in gathering in the exiles is the waging of war against Amalek in order to subdue Samael in the gates of Jerusalem. Joshua is part of the mission of Mashiach ben Yosef. The Gaon also hinted at what is found in the verse: It is the honor of God [Prov. 25:2] to conceal a matter, and those two words equal [871], see above (#98) on the aspect the secret of the Lord is for those who fear him." [42](#)

Paquita de Shishmareff wrote in her book *Waters Flowing Eastward: The War Against the Kingship of Christ*, quoting Sergei Nilus, who believed he had uncovered some of the secrets of the Holy Serpent (*Nachash Ha'Kodesh*),

"II—The Symbolic Snake of Judaism

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the Protocols Nilus gives the following interesting account of this symbol:—

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men had already, in 929 B.C., thought out a theoretical scheme for the peaceful conquest of the whole universe by Zion.

As the course of history unfolded, this scheme was elaborated in detail and completed by later generations of men who had been

initiated into their secrets. These learned men decided by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people—the administration was always kept secret, even from the Jewish nation itself. As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which it has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it—and until, by dint of enchaining Europe, it has encompassed the whole world. This it is to accomplish by using every endeavour to subdue the other countries by economic conquest.

The return of the head of the snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of economic crises and wholesale destruction effected everywhere, there shall have been brought about spiritual demoralisation and moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians, etc. Their example is the surest method of encouraging licentiousness among the leaders of the nations.

A map of the course of the Symbolic Snake is shown as follows:—Its first stage in Europe was in 429 B.C. in Greece, where, about the time of Pericles, the Snake first started eating into the power of that country. The second stage was in Rome in the time of Augustus, about 69 B.C. The third in Madrid in the time of Charles V, in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1841 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power, forming no exception to the rule. In economic

conditions England and Germany are spared, but only till the conquest of Russia is accomplished by the Snake, on which at present (i.e., 1905) all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieff and Odessa.

It is now well known to us to what extent the latter cities form the centres of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the 'Young Turk'—i.e., Jewish—Revolution in Turkey)." [43](#)

Joel David Bakst wrote of the importance the Ouroboros (the androgynous image of a serpent eating its own tail[s]) played in the theology of the Gaon of Vilna,

"This sacred Uroboros—the motif of a serpent with its tail in its mouth—is very much like the backbone of the Gaon's Kabbalah teachings. This section references the *Zohar's* graphic depiction of what is, with little question, the most unusual and intriguing form in the entirety of the Torah literature. In fact, this strange Uroboros shape is a most unique shape in the annals of comparative religion, mysticism, mythology, and Jungian psychology. This holy 'Jewish' serpent, however, is virtually unique in that it is a serpent with *two* tails in its mouth! The Two-Tailed Uroboros is also 'fractaling' (a self-replicating fractured fraction of itself, see Appendix [pp. 288-290]) the mystery of the two Leviathans that are really one, as explained there by the Gaon." [44](#)

This Jewish Ouroboros appears in occult form in the Gnostic Abraxas image of Jesus, which has two serpents for legs. The two messiahs, Messiah Son of Joseph and Messiah Son of David are incarnations of the Evil Serpent and the Holy Serpent. Joel David Bakst iterated the cabalistic view,

"This is the form of the cosmic serpent that reveals itself as two serpents, only to reunite as one. These two 'serpents' are also known as the two Leviathans and the twin Messiahs." [45](#)

It was the Evil Serpent who impregnated Eve with Cain. The Serpent's curse which Yahweh/Shekinah issued in *Genesis* 3:15 creates the enmity between Cain and Abel, and Esau and Jacob, and cryptically tells us that Cain and Esau (Gentiles) are the seed of Satan, Adam Belial; and that Jacob (Jewry) is the seed of Yahweh/Shekinah, Adam Ahelion,

"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."—NIV

This passage states that the Serpent will produce a race through Eve that will battle with the race she produces with Adam. The serpentine Satanic race is the Gentiles symbolized by Cain and Esau, and Esau is the acknowledged name of the Gentiles. The human race, meaning here the Jews and only the Jews, includes the descendants of Adam and Eve, Abel and Jacob, and Jacob is the acknowledged name of the Jews. The Jews, as is clearly stated in *Psalms* and *Jeremiah*, and throughout the Old Testament, topple the heads of State of the Gentiles, in other words crush the heads of the snake. The Gentiles are beasts cursed to eat the dust, who bite at Jacob's heel for claspings at Esau's heel to rob him of his birthright.

The Gnostic's *Principles of the New Covenant* 9:5 provides the correct interpretation of *Genesis* 3:15 under the Oral Law, which interpretation the Cabalists would later copy in various and changing forms,

"You are the descendants of the Eloheim, and their beauty radiates from you. This was not true of Cain, for his father was the serpent. The serpent adulterated the race of the Eloheim, and from his adultery proceeded murder, for the enmity of darkness versus Light was reproduced in Cain's enmity toward his brother Abel. This same enmity caused Judas, Cain's son, to betray the Son of the Eloheim. When the children of darkness engage in sexual intercourse with the children of Light, it is an adulterous act which produces death."

The Evil Serpent tempted Eve to attain Knowledge (*Gnosis*) by eating the fruit of the Tree of Knowledge of Good and Evil. The *Zohar* states that Samael rode Lilith in the form of the Serpent in the Garden of Eden. Lilith

and Samael have the power to impregnate human females with their demonic offspring, which means they had the power to impregnate virgins, including Jesus' surrogate mother the Virgin Mary. Samael and Lilith brought Jesus into the world as the supposed Tree of Life, whose fruits had been kept from humanity by Yahweh. The Evil Serpent twice gave the forbidden fruits of the Garden to human beings. The incestuous and androgynous view of the birth of the messiah and his family mirrors the Gnostic story of Eve of Life told in *On the Origin of the World* ("*The Untitled Text*"),

"Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life (Zoe), namely, the female instructor of life. Her offspring is the creature that is lord. Afterwards, the authorities called it 'Beast', so that it might lead astray their modelled creatures. The interpretation of 'the beast' is 'the instructor'. For it was found to be the wisest of all beings.

Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said:

It is I who am the part of my mother; and it is I who am the mother.

It is I who am the wife; it is I who am the virgin.

It is I who am pregnant; it is I who am the midwife.

It is I who am the one that comforts pains of travail.

It is my husband who bore me; and it is I who am his mother.

And it is he who is my father and my lord.

It is he who is my force; What he desires, he says with reason.

I am in the process of becoming; yet I have borne a man as lord." [46](#)

A similar story is told in the Gnostic *The Hypostasis of the Archons* (*The Reality of the Rulers*) where the "instructor" is identified as the Evil Serpent who tempted Eve,

"Then the female spiritual principle came in the snake, the instructor; and it taught them, saying, 'What did he say to you? Was it, 'From every tree in the garden shall you eat; yet — from the tree of recognizing good and evil do not eat'?"

The carnal woman said, 'Not only did he say 'Do not eat', but even 'Do not touch it; for the day you eat from it, with death you are going to die.'

And the snake, the instructor, said, "With death you shall not die; for it was out of jealousy that he said this to you. Rather your eyes shall open and you shall come to be like gods, recognizing evil and good." And the female instructing principle was taken away from the snake, and she left it behind, merely a thing of the earth." [47](#)

The concept of a virgin giving birth has three elements which were important to Gnostics and Cabalists. One, the Gnostic notion that sex is evil because it occurs among non-androgynous beings who were created by the harmful and imperfect separation of the divine androgyne into male and female. Two, the cabalistic belief that Samael/Lilith impregnates human females and is the only method by which virgins can become pregnant. Three, that the cycle of birth, life and death is inherently evil in that it places divine light in a corrupt material body in the imperfect world of flawed creation.

Consider the following passage in the Gnostic *The Apocryphon of John* (*The Secret Book of John—The Secret Revelation of John*),

"[She] glorified the virginal Spirit and praised It since she had appeared because of It. That one is the first Thought (Protennoia) of Its image. She became a womb for the All because she is prior to them all, the Mother-Father, the first Human, the holy Spirit, the triple male, the triple power, the triple named androgyne, and the

eternal aeon among the invisible ones, and the first to come forth."

[48](#)

With the corrosive separation of the divine androgyne into male and female came prostitution. The Gnostic work *The Exegesis on the Soul* states,

"Wise men of old gave the soul a feminine name. Indeed she is female in her nature as well. She even has her womb.

As long as she was alone with the father, she was virgin and in form androgynous. But when she fell down into a body and came to this life, then she fell into the hands of many robbers. And the wanton creatures passed her from one to another and [...] her. Some made use of her by force, while others did so by seducing her with a gift. In short, they defiled her, and she [...] her virginity. And in her body she prostituted herself and gave herself to one and all, considering each one she was about to embrace to be her husband." [49](#)

It was important for the Gnostics to equate miraculous virginal birth with androgyny, so that the messiah became a product and member of the ideal androgynous gods rather than a natural born child which almost certainly would not be a true twin-soul due to prostitution that increased the likelihood that children would be born of mixed pairs. Virgin birth and incest came as close to androgynous procreation as the ancient mind could conceive. In this way, the twin-souls could not become confused by the female half of one twin-soul coupling with the male half of a different twin-soul to create an imperfect being. The woman would then not be a prostitute in the sense of thinking that everyone else's soul mate was her own. There can be only one perfect male soul for each individual female soul, the two having been created out of one original androgynous body. Random mating, prostitution, makes it very unlikely that the twin-soul will find itself to produce a true son of itself, but the androgynous creation of an embryo by the androgyne Samael/Lilith does produce a true twin-soul, because Samael and Lilith are known to be one being separated into two.

The Gnostic book *Trimorphic Protennoia* states,

"I am androgynous. I am Mother (and) I am Father, since I copulate with myself. I copulated with myself and with those who love me, and it is through me alone that the All stands firm. I am the Womb that gives shape to the All by giving birth to the Light that shines in splendor. I am the Aeon to come. I am the fulfillment of the All, that is, Meirothea, the glory of the Mother. I cast voiced Speech into the ears of those who know me." [50](#)

Today, Cabalists can replace virgin birth and incest with cloning technologies. They are encouraging the development of life extending technologies to make procreation obsolete and are developing methods of turning humans into immortal androgynes. It is significant that incest often produces hermaphrodite children, and this may also be why the Gnostics and Cabalists assert that the messiah must be a product of the ultimate form of incest, androgynous procreation, and must himself engage in incest.

The Gnostic manuscript *The Sophia of Jesus Christ* states,

"The perfect Savior said: 'I want you to know that he who appeared before the universe in infinity, Self-grown, Self-constructed Father, being full of shining light and ineffable, in the beginning, when he decided to have his likeness become a great power, immediately the principle (or beginning) of that Light appeared as Immortal Androgynous Man, that through that Immortal Androgynous Man they might attain their salvation and awake from forgetfulness through the interpreter who was sent, who is with you until the end of the poverty of the robbers.

'And his consort is the Great Sophia, who from the first was destined in him for union by Self-begotten Father, from Immortal Man, who appeared as First and divinity and kingdom, for the Father, who is called 'Man, Self-Father', revealed this. And he created a great aeon, whose name is 'Ogdoad', for his own majesty.

'He was given great authority, and he ruled over the creation of poverty. He created gods and angels, <and> archangels, myriads without number for retinue, from that Light and the tri-male Spirit, which is that of Sophia, his consort. For from this, God originated divinity and kingdom. Therefore he was called 'God of gods' and 'King of kings'."

[***]

The Holy One said to him: 'I want you to know that First Man is called 'Begetter, Self-perfected Mind'. He reflected with Great Sophia, his consort, and revealed his first-begotten, androgynous son. His male name is designated 'First Begetter, Son of God', his female name, 'First Begettress Sophia, Mother of the Universe'. Some call her 'Love'. Now First-begotten is called 'Christ'. Since he has authority from his father, he created a multitude of angels without number for retinue from Spirit and Light.'

His disciples said to him: 'Lord, reveal to us about the one called 'Man', that we also may know his glory exactly.'

The perfect Savior said: 'Whoever has ears to hear, let him hear. First Begetter Father is called 'Adam, Eye of Light,' because he came from shining Light, and his holy angels, who are ineffable (and) shadowless, ever rejoice with joy in their reflecting, which they received from their Father. The whole Kingdom of Son of Man, who is called 'Son of God,' is full of ineffable and shadowless joy, and unchanging jubilation, (they) rejoicing over his imperishable glory, which has never been heard until now, nor has it been revealed in the aeons that came afterward, and their worlds. I came from Self-begotten and First Infinite Light, that I might reveal everything to you.'" [51](#)

The Canaanite goddess Asherah, known as Shekinah in cabalah and the Holy Spirit in the Bible, has a mirror image in Judaism in the demon Lilith, who is married to Satan, known to the cabalists as "Samael". Just as the cabalah adheres to the occult principle "as above, so below" to create a mirror image between what occurs in the heavens among the gods and what happens here on Earth to humanity; so too does cabalah create a mirror image between Jews and Gentiles. Jews are the image of divine light and Gentiles are the mirrored image of demonic darkness, but they reflect one another like Yin and Yang.

Things Jewish are divine and have an evil Gentile counterpart. Yahweh/Shekinah is the source of all the Jewish souls as their "Adam Ahelion" (Supreme Man). The Jews are therefore the Sons of Light and are divine. Yahweh/Shekinah, the divine light, are mirrored by evil darkness in the form of Samael/Lilith. Samael/Lilith, like Yahweh/Shekinah, originated

as one androgynous being. Samael/Lilith are the source of the souls of all Gentiles, who are the Sons of Darkness. Samael/Lilith are "Adam Belial" (Wicked and Unnecessary Man) and Gentiles are their offspring. The Adam Belial myth may have had its origins in Greek mythology and the son of the gods, Typhon, who had serpents for legs.

One of the Dead Sea Scrolls is entitled "War of the Sons of Light Against the Sons of Darkness". The Jews are the Sons of Light and the Gentiles are the Sons of Darkness. The light must exterminate the darkness, which darkness is Belial, "unnecessary and wicked" or "vanity". "Belial" means "unnecessary and wicked" and is one of Samael's names. Gentiles are his Sons.

Only after the Satanic Sons of Darkness are extinguished will the divine light fill the world and reign in peace forever. This provides further proof that *Tikkun Olam* and the Jewish Mission to be a light unto the nations is an extermination agenda. The Judiacs believe they must remove the darkness, including the Gentiles, from the *tzimtzum*, the vacuum created when the Ein Sof contracted itself, in order for light to fill the universe. The Judaics project their light onto the Gentiles by killing them off. The Jewish Mission of *Tikkun Olam* is a genocidal war against Gentiles.

The Wikipedia page for this "War Scroll" states,

"These scrolls contain an apocalyptic prophecy of a war between the Sons of Light and the Sons of Darkness. The war is described in two distinct parts, first (the War against the Kittim) described as a battle between the Sons of Light, consisting of the sons of Levi, the sons of Judah, and the sons of Benjamin, and the exiled of the desert, against Edom, Moab, the sons of Ammon, the Amalekites, and Philistia and their allies the Kittim of Asshur (referred to collectively as the army of Belial), and [those who assist them from among the wicked] who 'violate the covenant'. The second part of the war (the War of Divisions) is described as the Sons of Light, now the united twelve tribes of Israel, conquering the 'nations of vanity.' In the end, all of Darkness is to be destroyed and Light will live in peace for all eternity. The text goes on to detail inscriptions for trumpets and banners for the war and liturgies for the priests during the conflict." [52](#)

Gentiles are referred to as the "lot of Belial" in the Dead Sea Scrolls, meaning they are the offspring of Satan. The children of Satan cannot be righteous and only the righteous will be permitted to live in the messianic era. Herbert G. May wrote in his article *Cosmological Reference in the Qumran Doctrine of the Two Spirits and in Old Testament Imagery*,

"From the War Scroll, which as Yadin notes makes use of the sect's theory of the two spirits, we learn that the spirits of truth are under the rule of the prince of light, and the angels of destruction (=the spirits of deceit) are under the dominion of Belial, and the spirits of darkness are the spirits of Belial's lot (1QM 13 2; cf. 13 4-6), and all the sons of light are in the lot of the prince of light (1QM 13 2-6, 12). [***] 'In these (two spirits) are the genealogies of all the sons of man' (1QS 4 15) includes the members of the sect and everyone else, but this does not mean merely that the two spirits are in each individual, although it may include this. It must be further interpreted by lines 2-8 and 9-14, where the sons of light (the sons of truth) and the sons of darkness (those doomed to destruction without remnant or survivor and who walk in the ways of darkness) are clearly two classes of persons. Here primarily, although not exclusively, the spirit of truth and the spirit of deceit are associated with two classes of people, so that all the sons of man may be classified in accord with the one or the other, although the two spirits may struggle within a single breast, even within the breast of the sons of light. [***] In the power of the prince of lights is the rule over all the sons of righteousness, and in the power of the angel of darkness is all the rule over the sons of deceit, and it is because of the angel of darkness that all the sons of righteousness go astray, and all their sins are under his dominion, and their afflictions and times of distress are under the rule of his hostility (3 20-22). The angel of darkness and the prince of lights are real figures, and the power of the angel of darkness explains not only the sons of deceit, but is also the cause of the erring of the sons of righteousness. The period of the decreed judgment is the rule of deceit (4 19), and it is also the rule of Belial (1 18, 23; 2 19). [***] The rôle of Belial is most clear in the War Scroll. Belial leads the enemies of the sect, and heads at one and the same time

the spirits of darkness (1QM 15 14-17; 16 9; cf. 12 8; 13 1-11; 1 - o-11). The enemies belong to the lot of Belial, as the sons of light to the lot of light (1 5, 11, 13-14; 4 2; 13 2, 4-5, etc.). The sons of darkness are the army of Belial, and the enemy, the seven nations of vanity, are the troops of Belial (1QM 1 1; 11 8). The army of Belial includes both the human enemies and also the spirits of darkness and the angels of destruction.²⁰ [***] The Thanksgiving Hymns also give support to a cosmological, dualistic, and deterministic interpretation of the two spirits doctrine. [***] Another hymn affirms that in God's hand is the forming (shaping) of all spirit; a man cannot direct his own steps, and God established man's work before he created him, and no one can change God's words; 'Thou alone didst create the righteous, and thou didst appoint him from the womb for the appointed time of (thy) pleasure (lxn -yi) y).... Thou didst create the wicked for... and from the womb thou hast dedicated them to the day of slaughter' (1QH 15 13-17). [***] The Qumran doctrine of the two spirits gave a cosmic, even cosmological, reference to good and evil. The struggle between the righteous and the wicked was from this perspective a conflict between righteousness and wickedness, between the angel of light and the angel of darkness, between the spirit of truth and the spirit of deceit, between Michael or God and Belial. The conflict had begun at creation, and it would culminate in the war of the sons of light against the sons of darkness. The OT often gives a similar cosmological reference to the conflict between the righteous and the wicked and between Israel and her enemies, sometimes in cosmogonic terms, a theme treated by Gunkel with great perception. [***] Since 'the nations' are Yahweh's enemy, the conflict is cosmic. As many have noticed, in Isa 17 12-14, where the roaring of the nations is like the roaring of many waters, and they, like the sea, are rebuked by Yahweh, the author uses the very phraseology of the Canaanite myth of the struggle of Baal against Prince Sea and Judge River. [***] In keeping with this symbolism of cosmic conflict, the empires of the nations in Dan 7 are depicted as dragons from the primordial sea which is stirred by the wind of God; the cosmic, insurgent elements are the nations, and they must be overcome before the

kingdom of God can come (cf. Isa 27 1). [***] Gog of Magog and his followers in Ezek 38-39 stand for all the nations, and the defeat of him and his hordes is victory over wickedness and evil. [***] In terms of Qumran, the nations are the sons of darkness.

[***]

The cosmic character of the conflict with Israel's (=Yahweh's) enemies is particularly evident in the royal psalms, which may explain in part how they might be so easily reinterpreted in eschatological, messianic terms. The Davidic king is set over against all the kings of the world in Ps 2, a coronation hymn. It is the nations, peoples, and rulers who conspire and plot against Yahweh's anointed. The kings are the 'rulers of the earth.' The opposition is all-inclusive and the victory is to be world-wide:

Ask of me, and I will make the nations your heritage, and
the ends of the earth your possession (vs. 8).

In Ps 110 the enemies of the king, who sits at the right hand of the enthroned deity, are Yahweh's foes in a universal conflict which has striking analogies with the Gog of Magog war, as well as with the Rahab passage of Isa 51 9 and the dragon symbolism of Hab 3 12:

Yahweh is at your right hand, he will shatter kings on the
day of his wrath. He will execute judgment among the
nations, filling them with corpses. He will crush the head
over the wide earth.

In Ps 18 the enemies of the king are symbolized by the primordial 'many waters.' The conflict is in universal terms in Ps 118; the king says:

All nations surround me; in the name of Yahweh I cut
them off.

The rule of the king is, ideally, also universal, over the entire world (Ps 2 2-6). The ends of the earth are his legitimate possession; it is prayed that he might have dominion from sea to sea, from the river to the ends of the earth (Ps 72 8; cf. vss. 5-6). Ps. 2 suggests that it is by virtue of his being the son of God that the king could lay claim to rule of the world. In the light of this, the universalizing of the opposition to him is understandable." [53](#)

The Israel Museum in Jerusalem features a white dome and a black wall which are symbolic of the Sons of Light and the Sons of Darkness. It is called the "Shrine of the Book". [54](#)

Judaism asserts that Gentiles have different, evil types of souls from Jews. Jewish souls derive from divinity (Adam Ahelion) and are good. Gentile souls derive from Satan (Adam Belial) and are evil. The Ari, Isaac Luria said,

"Israel possesses the three levels of soul nefesh, ruach, neshama—from holiness...The gentiles, however, possess only the level of nefesh from the feminine side of the shells...for the souls of the nations, which come from the klipot [shells], are called evil and not 'good' since they are created without knowledge (daat). The animal soul of man is the good and evil inclination. The soul of the gentiles comes from the three shells: wind, cloud, and fire, all of them evil. So is the case with impure animals, beasts, and birds. However, the animal soul of Israel and the animal soul of pure animals, beasts, and birds all come from [klipat] noga." [55](#)

Orthodox Jews are forbidden to sit at the same table as Gentiles when eating, because the evil souls of Gentiles impart uncleanness like non-kosher foods. As Luria said, Gentiles are unclean animals.

The Talmud likens Gentiles to beasts and asserts that only Jews come from Adam (Ahelion) and that only Jews are men, not beasts. It is, therefore, lawful to slay Gentiles and take their property. The Talmud states in *Sanhedrin 59a* (see also: folio 57a),

"A goyim who studies the Torah must be killed."

and,

"The Law Moses gave unto us as an heritage; it is an heritage for us, not for them." [56](#)

Judaism teaches that only Jews are men. According to Judaism, Arabs are literally animals, "asses" to be exact, and their semen is the semen of

horses. This belief comes derives from the Old Testament. *Ezekiel 23:20* states:

"Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses."—*Cf. The Babylonian Talmud, Tractate Berakoth, Folio 58a.*

Ezekiel 34:31 states:

"And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD."

In Judaism, this passage signifies that only Jews are human beings, and that Gentiles are beasts of the fields in the quintessential form of the sacrificial scapegoat Esau, who is nothing but a beast of burden who works the fields while divine and intellectual Jacob studies the Torah in his tents. *Cf. The Babylonian Talmud, tractate Baba Mezia, folios 108b & 114b; tractate Kerithoth, folio 6b; and tractate Yebamoth, folio 61a.*

The Babylonian Talmud states in *Baba Mezia, 108b,*

"'If he sells to a heathen' — because a heathen is certainly not subject to [the exhortation], '*And thou shalt do that which is right and good in the sight of the Lord.*'" [57](#)

The Talmud states in *Baba Mezia, 114b,*

"For it has been taught: R. Simeon b. Yohai said: The graves of Gentiles do not defile, for it is written, *And ye my flock, the flock of my pastures, are men;*⁶ only ye are designated '*men*'.⁷" [58](#)

The Talmud states in *Yebamoth, 60b-61b,*

"It was taught: And so did R. Simeon b. Yohai state [61a] that the graves of idolaters do not impart levitical uncleanness by an

ohel,¹⁵ for it is said, *And ye My sheep the sheep of My pasture, are men*,¹ you are called *men*² but the idolaters are not called *men*.²"
[59](#)

The Talmud states in tractate *Yebamoth*, folio 98a,

"Raba stated: With reference to the Rabbinical statement that [legally] an Egyptian has no father,¹⁰ it must not be imagined that this is due to [the Egyptians'] excessive indulgence in carnal gratification, owing to which it is not known [who the father was], but that if this were known¹ it is to be taken into consideration;² but [the fact is] that even if this is known it is not taken into consideration. For, surely, in respect of twin brothers, who originated in one drop that divided itself into two, it was nevertheless stated in the final clause,³ that they 'neither participate in *halizah* nor perform levirate marriage'.⁴ Thus it may be inferred that the All Merciful declared their children to be legally fatherless,⁵ for [so indeed it is also] written, *Whose flesh is as the flesh of asses, and whose issue is like the issue of horses*.⁶" [60](#)

The Talmud states in tractate *Kiddushin*, folio 68a,

"AND WHATEVER [WOMAN] WHO CANNOT CONTRACT KIDDUSHIN etc. How do we know [it of] a Canaanitish bondmaid?¹³ — Said R. Huna, Scripture saith, *Abide ye here with [im] the ass*¹⁴ — it is a people [*am*] like unto an ass.¹⁵ We have thus found that *kiddushin* with her is invalid: [68b] how do we know that the issue takes her status? — Because Scripture saith, *the wife and her children shall be her master's*.¹ How do we know [it of a freeborn] Gentile woman? — Scripture saith, *neither shalt thou make marriages with them*.² How do we know that her issue bears her status? — R. Johanan said on the authority of R. Simeon b. Yohai, Because Scripture saith, *For he will turn away thy son from following me*.³ thy son by⁴ an Israelite woman is called thy son, but thy son by a heathen is not called thy son.⁵" [61](#)

The Talmud states in tractate *Kerithoth*, folio 6b,

"OR USES OF ANOINTING. Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over heathens or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: *Upon the flesh of man* [adam] *shall it not be poured*;⁶ and cattle and vessels are not man. Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called a corpse and not man. But why is one exempt in the case of heathens; are they not in the category of *adam*? — No, it is written: *And ye my sheep, the sheep of my pasture, are adam* [man]:⁷ Ye are called *adam* but heathens are not called *adam*." [62](#)

The Talmud states in tractate *Berakoth*, folios 58a-b,

"R. Hamnuna further said: If one sees a crowd of Israelites, he should say: Blessed is He who discerneth secrets.⁵ If he sees a crowd of heathens, he should say: *Your mother shall be ashamed*, etc.⁶ [***] Our Rabbis taught: On seeing the Sages of Israel one should say: Blessed be He who hath imparted of His wisdom to them that fear Him. On seeing the Sages of other nations, one says, Blessed be He who hath imparted of His wisdom to His creatures. On seeing kings of Israel, one says: Blessed be He who hath imparted of His glory to them that fear Him. On seeing non-Jewish kings, one says: Blessed be He who hath imparted of His glory to His creatures. R. Johanan said: A man should always exert himself and run to meet an Israelitish king; and not only a king of Israel but also a king of any other nation, so that if he is deemed worthy,¹ he will be able to distinguish between the kings of Israel and the kings of other nations. [***] R. Shila administered lashes to a man who had intercourse with an Egyptian⁵ {footnote 5 in the Soncino Edition states: "Var. lec. Gentile." *Varia lectio* is Latin for: "a variant reading", indicating that Jews do not only consider Egyptians, but all non-Jews to be subhuman animals.—CJB}

woman. The man went and informed against him to the Government, saying: There is a man among the Jews who passes judgment without the permission of the Government. An official was sent to [summon] him. When he came he was asked: Why did you flog that man? He replied: Because he had intercourse with a she-ass. They said to him: Have you witnesses? He replied: I have. Elijah thereupon came in the form of a man and gave evidence. They said to him: If that is the case he ought to be put to death! He replied: Since we have been exiled from our land, we have no authority to put to death; do you do with him what you please. While they were considering his case, R. Shila exclaimed, *Thine, Oh Lord, is the greatness and the power.*¹ What are you saying? they asked him. He replied: What I am saying is this: Blessed is the All-Merciful who has made the earthly royalty on the model of the heavenly, and has invested you with dominion, and made you lovers of justice. They said to him: Are you so solicitous for the honour of the Government? They handed him a staff² and said to him: You may act as judge. When he went out that man said to him: Does the All-Merciful perform miracles for liars? He replied: Wretch! Are they not called asses? For it is written: *Whose flesh is as the flesh of asses.*³ He noticed that the man was about to inform them that he had called them asses. He said: This man is a persecutor, and the Torah has said: If a man comes to kill you, rise early and kill him first.⁴ So he struck him with the staff and killed him. [***] Our Rabbis taught: On seeing the houses of Israel, when inhabited one says: Blessed be He who sets the boundary of the widow;⁴ when uninhabited, Blessed be the judge of truth. On seeing the houses of heathens, when inhabited, *one says: The Lord will pluck up the house of the proud;*⁵ when uninhabited he says: *O Lord, thou God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, shine forth.*³ [***] Our Rabbis taught: On seeing Israelitish graves, one should say: Blessed is He who fashioned you in judgments who fed you in judgment and maintained you in judgment, and in judgment gathered you in, and who will one day raise you up again in judgment. Mar, the son of Rabina, concluded thus in the name of R. Nahman: And who

knows the number of all of you; and He will one day revive you and establish you. Blessed is He who revives the dead.⁴ On seeing the graves of heathens one says: *Your mother shall be sore ashamed*, etc. [***] R. Joshua b. Levi said: On seeing pock-marked persons one says: Blessed be He who makes strange creatures. An objection was raised: If one sees a negro, a very red or very white person, a hunchback, a dwarf or a dropsical person, he says: Blessed be He who makes strange creatures." [63](#)

Jakob Ecker's *Der ‚Judenspiegel‘ im Lichte der Wahrheit: Eine wissenschaftliche Untersuchung*, Bonifacius-Druckerei, Paderborn, (1884), p. 120; quoted the Talmud verses which equate Gentile semen to cattle semen and copulation with Gentiles to bestiality:

"*Tosaphoth* zu Talmud *Kethuboth* 3, b:
„Sein (des AKUM) Same wird angesehen wie V i e h s a m e."

Tosaphoth zu Talmud *Sanhedrin* 74, b:
„*Concubitus AKUM* ist wie *concubitus bestiae*."

See also: *Ezekiel* 23:20; 34:31.

Johann Andreas Eisenmenger wrote in his *The Traditions of the Jews, Contained in the Talmud and other Mystical Writings*, Volume 1, J. Robinson, London, (1748), pp. 254-255,

"In the Great *Jalkut Rubeni*, in the *Parasha Bereshith*, [Footnote: Fol. 10. Col. 1.] we have the following Passage, 'The Skin and the Flesh is the Coat of a Man. The Spirit within is the Man. But the Idolaters (*meaning all the Nations but the Jewish*) are not call'd Men, because their Souls have their Origin from the Unclean Spirit. But the Souls of the *Israelites* are derived from the Holy Spirit.' And a little farther on in the same Treatise, it is said, [Footnote: Fol. 10. Col. 2.] 'An *Israelite* is called a Man, because his Soul cometh from the Supreme Man. But an Idolater, whose Soul cometh from the Unclean Spirit, is call'd a Swine. If so, then is an Idolater the Body and Soul of a Swine.' In another Part of the said Treatise, entitled *Shaar olam hattobu* [Footnote: Fol. 23. Col.

4.], there is a Passage running thus: 'The Wicked are stiled the Dead in their Life-Time, because they have not a Holy Soul from the Foundation, which is called *Him that liveth for ever*. But they have the Soul from *Kelifa* (i. e. the Shell) by which is meant the Devil) who is call'd Death, and the Shadow of Death: And through the Sparklings of the same they live.'"

All of the souls of the Jews derive from Adam Ahelion, their androgynous gods. Gentile souls derive from Satan, the androgynous Samael/Lilith who are the Adam Belial (Adam Satan) of the Gentiles. The Wikipedia page for "Lilith" states,

"The mystical writing of two brothers Jacob and Isaac Hacoen, *Treatise on the Left Emanation*, which predates the *Zohar* by a few decades, states that Samael and Lilith are in the shape of an androgynous being, double-faced, born out of the emanation of the Throne of Glory and corresponding in the spiritual realm to Adam and Eve, who were likewise born as a hermaphrodite. The two twin androgynous couples resembled each other and both 'were like the image of Above'; that is, that they are reproduced in a visible form of an androgynous deity.

19. In answer to your question concerning Lilith, I shall explain to you the essence of the matter. Concerning this point there is a received tradition from the ancient Sages who made use of the Secret Knowledge of the Lesser Palaces, which is the manipulation of demons and a ladder by which one ascends to the prophetic levels. In this tradition it is made clear that Samael and Lilith were born as one, similar to the form of Adam and Eve who were also born as one, reflecting what is above. This is the account of Lilith which was received by the Sages in the Secret Knowledge of the Palaces." [64](#)

In Jewish Dualism, evil is said to derive from the gods and therefore evil is good. The sephirotic tree of life is divided into a male righthand side which is good and the female lefthand side which is evil. This duality is

manifest is several pairs in Judaism: Adam/good and Eve/evil, Cain/evil and Abel/good, Sarah/good and Hagar/evil, Ishmael/evil and Isaac/good, Jacob/good and Esau/evil.

Shekinah is evil in that she is a female. Yahweh is good, in that he is male. The process of bonding Shekinah and Yahweh is the fulfilment of Jewish Dualism, of uniting evil and good in the one godhead.

Jewish Dualism is based on numerous Old Testament passages which state that the gods made good and evil and both serve man and the gods, and that the person who does not make use of evil is a fool and becomes easy prey for others:

Isaiah 45:7

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

Isaiah 59:15-16,

"Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

Lamentations 3:38,

"Out of the mouth of the most High proceedeth not evil and good?"

Job 12,

"And Job answered and said, No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. He that is ready to slip with his feet is as a lamp despised in

the thought of him that is at ease. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. Doth not the ear try words? and the mouth taste his meat? With the ancient is wisdom; and in length of days understanding. With him is wisdom and strength, he hath counsel and understanding. Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. With him is strength and wisdom: the deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man."

Job 20:29

"This is the portion of a wicked man from God, and the heritage appointed unto him by God."

The Judaic gods Yahweh and Shekinah are mirrored by the Gentile demons Samael (Satan) and Lilith. Lilith appears to men in their dreams, seduces them and takes the nocturnal emissions of men's dreams to use to breed demons. She places these demons in the wombs of human females

and kills off their natural born children in a jealous rage so that only her offspring receive the mother's full care.

The birth story of Jesus claims that the Holy Spirit impregnated Mary, who was a virgin. *Matthew* 1:18,

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

The Holy Spirit is the Canaanite goddess Asherah, who is called Shekinah in cabalah, and who is mirrored darkly for Gentiles as the demon Lilith. It is Lilith, not Asherah/Shekinah, who impregnates humans. Therefore, it is safe to conclude that Matthew is telling us that Lilith and Samael are the parents of Jesus and that Lilith impregnated Mary, just as Lilith impregnated Eve in the Garden of Eden with Cain. Shekinah left Yahweh when the First Temple of Solomon, and with it their bedchamber, were destroyed. Shekinah followed the Jews into exile and never returned to Israel and will not return to Israel until the messianic age and the construction of the Third Temple. Lonely Yahweh took the demon Lilith as his consort and she rules over the land of Israel where Jesus was created. Therefore it was she, Lilith, who impregnated Mary with Jesus, and not Shekinah. Raphael Patai wrote in his book *The Hebrew Goddess*,

"When the Jerusalem Temple was destroyed, the Children of Israel went into exile, and the Shekhina-Matronit, in her capacity as the mystical embodiment of the Community of Israel, went into exile with them. This was the greatest tragedy in the life of both Israel and God. For not only was the exile of the Shekhina a catastrophic and immeasurably painful disruption of the unity and completeness of the Godhead, it also led to a diminution of the power, the honor, and the very stature of the divine King Himself. Worse than that: since the masculine nature of God the King made it impossible for Him to remain alone without the company of a female consort, He let the place of His departed Queen be taken by Lilith, the evil handmaid, who was the ruler of hosts of she-demons and who now became the slave-concubine of the King, a position that made her the effective ruler over the Holy Land. This

is to this day the condition of God above and of the Land of Israel below, as well as of the exiled Community of Israel and their divine matron, the Shekhina. Only the coming of the Messiah will put an end to the suffering caused by this situation to Israel, and to their divine parents, God and the Shekhina." [65](#)

Though the early Christian Churches were largely made up of Jews, Jesus' brother James urged Paul to preach the Gospel to the Gentiles. According to cabalah, the prince of princes and guardian angel of the Gentiles is Samael. The god of the Gentiles became Jesus, who is the Son of Samael. Jesus is a god of sacrifice. Samael gave his son as a sacrifice so that whosoever believes in him shall have everlasting life. He tempted the Gentiles to eat the fruit of the Tree of Life, just as Samael tempted Eve to eat the fruit of the Tree of Knowledge.

Samael is also known to the cabalists as "Azazel". The priests of the Temple of Solomon used to sacrifice two identical goats every year on the Day of Atonement or Yom Kippur. One of these goats was sent out into the wilderness as a gift to Azazel, who is Samael (Satan). Before giving the goat to Satan, the priests would place all of the sins of the Jewish people onto it. Satan would accept the gift and then transfer all of the sins of the Jews to the Gentiles, who would then be damned for them. This is the origin of the term "scapegoat" (*Leviticus* 16, *Yoma* 6:4, 67b).

Johann Andreas Eisenmenger revealed the fact that the Jews were sacrificing a goat on the Day of Atonement every year in order to scapegoat the Gentiles for the sins of the Jews, in his book *The Traditions of the Jews*,

"The Spots, says he, that are seen in the Moon, and always appear there, are of the Filthiness which the old Serpent cast upon the upper Moons: But hereafter that Filthiness will vanish; as it is said, *And the unclean Spirit I will drive from the Earth.*'

The Rabbins lay a Multitude of Evils, more, to the Charge of *Sammaël*. Particularly they say, he is the Cause of all Quarrels and Confusions. To this Purpose, in the little *Jalkut Rubeni*, 'tis said; 'Rabbi *Moshe bar Nachman* has written, that the Eighth *Sephira* is called the Filthiness of *Sammaël*, We have it also from Tradition, that he creates 'Quarrels and Confusions in the great *Schools*, and

that all those whom he influences, are Liars, and keep not their Words; they also stir up War.'

The Jews have ever reckon'd him their Adversary. In the *Jalkut Chadash* 'tis said, '*Sammaël* accuseth the *Israelites* always; but when, on the Feast of Peace-Offering, they give him a Goat, he becomes their Mediator.' To this purpose is likewise the following Passage in the Treatise *Shaare ora*, printed at *Mantua*. '*Sammaël* always opposes the *Israelites*, and accuses them; but on the Feast of Peace-Offering, *Sammaël* hath no Power to act against them.' The *Jalkut Chadash* says, The Word *Hassatan* maketh, through the *Gematria*, 364, but the Year has 365 Days: By which it is intimated, that *Satan* reigns every Day in the Year, except on the Day of Peace Offering, on which he hath no Mouth to accuse.' Here we must observe, that his Mouth is stopt by Means of the Presents that are made him on that Day.

The Annual Present which the Jews make to *Sammaël*, is, as we have shewn already, a Goat. And this, they say, is the Goat mention'd in *Levit.* 16. 21. where he is called *Asasel*, i. e. the Scape Goat. And in the *Jalkut Chadash* out of *Sohar*, we have the following Passage. 'When *Sammaël* receives the Goat, and the *Israelites* have thereupon confessed their Sins, then comes *Sammaël* and is their Advocate or Mediator with God, and accuseth them no more, because he hath received a Present. Upon which, God saith to all the Princes, Have you seen him who always accuses my Children; but who, for the giving him this single Goat, is become their Advocate? Hereupon they unanimously agree, that all the Sins of the *Israelites* shall come upon his (*Sammaël's*) Head. And if the Nations should know, that through this Goat so the Sins of *Israel* came upon their Necks, they would (which God forbid) not suffer an *Israelite* to live, not even a single Day.'

This Matter having been represented to the *Jews* as an abominable Service done to the Devil, Rabbi *Isaac Karo*, in his Book *Toledoth* has defended the Service by the following Argument, 'A Present is no Service, for Service proceedeth from Love and a benevolent Heart; and all that a Servant gives to his King or Master, is done for that End, to fulfil his (*Masters*) Will. But a Present is given to

one whom a Man fears, to avert an Evil, and to avoid suffering by him. Of the same Kind is the Present given to *Sammaël*. Nay the holy and blessed God sendeth, from his Table, of his own Provisions to the Planet *Mars* (i. e. *Sammaël, or the Devil*) to prevent his hurting the *Israelites*.' What an extravagant Apology!"

66

Bachya ben Asher wrote in his *Rabbeinu Bahya*, Vayikra 16:7, that Esau, Jacob's hairy twin brother, is a sacrificial animal, the scapegoat, which means that all Gentiles are sacrificial animals to be sacrificed to Satan for the atonement of the Jews from their sins,

"When you consider all that we have written and quoted on this subject you will be convinced that there most certainly cannot be a question of the scapegoat being an offering, a sacrifice to a Satanic force called Azzazel. All strife, war, etc., in the world have their origin in that domain where Satan-Se'ir, the other name for Esau and the negative character traits he symbolizes, reign supreme. This is the force which welcomes this scapegoat laden with sin. All goats, both male and female, are part of his domain. The nearest 'relative' of this Satan-Samael-Azzazel is Esau and the nation descended from it. Esau already bore the name a hairy man, as the antithesis of Yaakov the 'smooth' man. The land in which he settled was named after him, and when pagans used to offer sacrifices to the he-goats, representing brute physical force and obstinacy, this was their way of paying homage to the ideals represented by Esau.

[***]

Considering the fate of Azzazel-Samael, we know that he ended up at the lower end of the emanations which we associate with the celestial regions or domains. In fact, as the result of his expulsion from heaven, Samael constitutes a barrier between earth (the lowest of the emanations), and heaven, i.e. the destination of the sacrifices. How can our sacrifices reach heaven when Samael forms an effective barrier to their ascent to heaven? In the words of Solomon in Proverbs 26,13 Samael is like 'a type of lion barring one's progress.' Presenting this scapegoat to Samael is like throwing a bone to the dog, keeping it happy while one pursues

one's main objective. The Torah did the same thing when instructing us to dispatch the scapegoat to the domain of Samael in order to pave the way for our sacrifices to Hashem to ascend to heaven without hindrance and interference. This is why the author of Pirke d'Rabbi Eliezer chapter 46 wrote that the purpose of the scapegoat procedure is to prevent Samael from interfering with our offerings. It is important for the Jewish people to be aware of the existence of forces such as represented by the Azzazel and only in this manner are they able to deal with such a phenomenon." [67](#)

Appeasing Satan by offering him sacrificial scapegoats laden with Jewish sins, which are delicious to the Devil and which Satan then imparts to the Gentiles, makes it possible for the Jews to communicate their prayers and offerings to their gods unimpeded. But the scapegoat is not only an actual goat, but also Esau, meaning all Gentiles are animals best killed as sacrifices to Satan. Jesus is the ultimate example of a human scapegoat sacrificed to Satan as a sin offering which places the sins of the Jews onto Gentiles, just as the High Priest Caiaphas intended (*John* 11:47-53).

The *Zohar*, II, 33a, states that Satan should receive gifts so that he does not interfere with the Jews' relationship with Yahweh/Shekinah,

"Come and see: In time of distress, when to this side is given a portion with which to be occupied, it then separates entirely. Similarly, the goat of the new moon and the goat on Yom Kippur, so that he will occupy himself with it and leave Israel with their King.¹³ And here, the time had come to take this portion from the entire seed of Abraham on the other side, as is said: *Look, Milcah too has borne sons to Nahor your brother: Uz, his firstborn. . .* (Genesis 22:20-21).¹⁴

[*Footnote 13:—to this side is given a portion. . .* The demonic powers should be given a portion, occupying and assuaging them, so that they will not disturb Israel's intimacy with God.

According to Numbers 28:15, on each new moon a goat must be brought as a sin offering. Here, this goat is intended to preoccupy Satan, leaving Israel alone with God.

In the original Yom Kippur (Leviticus 16:7-10), one goat is sacrificed as a sin offering to God, while a scapegoat bearing the sins of Israel is sent off into the wilderness for the demon Azazel. (Similarly in the Babylonian Akitu ritual, a goat—substituted for a human being—is offered to Ereshkigal, goddess of the Abyss.) According to *Pirquei de-Rabbi Eli'ezer* 46, the goat of Yom Kippur is intended to preoccupy Satan: 'They gave him a bribe on Yom Kippur so that he would not nullify Israel's sacrifice.'

On the theme of assuaging demonic powers, see *Sifra, Shemini* 1:3, 43c; Nachmanides on Leviticus 16:8; Moses of Burgos, *Ammud ha-Semali*, 158-59; *Zohar* 1:11a, 64a, 65a, 113b-114b, 138b, 145b, 174b, 190a, 210b; 2:154b, 184b-185a, 237b-238a, 266b, 269a; 3:63a-b (*Piq*), 101b-102a, 202b-203a, 258b; *ZH* 20c (*MhN*), 87b-c (*MhN, Rut*); Moses de Leon, *Sefer ha-Rimmon*, 165-67; idem. *She'elot u-Tshuvot*, 49; Tishby, *Wisdom of the Zohar*, 3:890-95.

See BT *Yoma* 20a: 'On Yom Kippur, Satan has no permission to accuse. How do we know? Rami son of Hama said, '(*Ha-satan*), Satan, equals 364 in numerical value—implying that on 364 days he has permission to accuse, while on Yom Kippur he does not.'

On the new-moon offering, see also *Bereshit Rabbah* 6:3; BT *Hullin* 60b (quoted above, pp. 41-42, n. 180). The sixteenth-century kabbalists of Safed observed the day preceding the new moon as *Yom Kippur Qatan* ('Minor Day of Atonement')." [68](#)

The Old Testament casts Gentiles in the form of a hairy animal, Jacob's twin brother Esau. The animal is a sacrificial animal which is sacrificed to Satan as a scapegoat in order to place the sins of the Jews, Jacob, onto the Gentiles, Esau.

Esau is an unsophisticated, gullible and honest beast of the fields. Jacob and their mother Rebekah are deceptive and tricky. Esau is an animal working the fields, and Jacob is a divine intellectual studying the Torah in the tents. Jacob takes advantage of Esau when he is starving and forces Esau to trade his birthright as the firstborn of the twins for a mere bowl of *red* lentil pottage.

Genesis 25:21-34,

"21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

Jacob and Rebekah formed a plan to deceive the father of the twins Isaac, who was blind, into believing that Jacob was Esau, which is to say Jacob pretended to be a hairy Gentile by dressing up as a Gentile in

goatskin. The first Jew, Jacob, was also the first deceptive crypto-Jew, who pretended to be a Gentile in order to take control of the governments of Gentiles, commit heinous acts and deceive others without exposing the Jews to accusations for their crimes, just as Esther would later do. Jacob made Esau the scapegoat of his sins by literally dressing himself in goatskin and pretending to be hairy Esau. Esther was another such crypto-Jew who pretended to be a Gentile so that she could marry the Persian King Ahasuerus and commit genocide against Haman and the Amalekites. Crypto-Jewish "Young Turks" and Bolsheviks ordered the deaths of tens of millions of Armenian and Russian Christians, while masquerading as if Gentile Turks and Russians.

Jacob put on Esau's clothing and the skin of goats so that Isaac, their father, would believe he was Esau and bless Jacob with Esau's blessing. Religious Jews often say that Esau hates Jacob, and Jacob tricks Esau, because of this story and because that is the nature of the relationship they deliberately seek to create between Jews and Gentiles. In this manner, they scapegoat Gentiles for Jewish crimes and animosity towards Gentiles, by claiming that Gentiles unfairly and irrationally hate tricky and deceptive Jacob for deceiving them, stealing from them and committing genocide against them. The authors of *Genesis* hated Gentiles, but in their mythology made it appear that the Gentiles, Esau, are the innately hateful ones because Gentiles do not like to be deceived or robbed of their birthright and blessings by Jacob, whose divine right it is to deceive and steal from Esau.

Genesis 27 tells the story of how Jacob fed Isaac goat meat to appease him, just as the Jews sacrificed a goat to Satan on the Day of Atonement to appease him. It states that Jacob covered himself with goat skin to mimic the sacrificial goat Esau, and how the deception blinded already blind Isaac to Jacob's sin and enabled Jacob to receive Esau's blessings; all of which is mirrored in the story of the scapegoat told in *Leviticus* 16 and *Yoma*, where Yahweh turns a blind eye to the sins of the Jews because Satan ceases to accuse the Jews and instead burdens the Gentiles with Jewish sins in exchange for the gift of goat meat. *Genesis* chapter 27,

"1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou my very son Esau? And he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

Judaism denies any responsibility for the traditional hostility between Jews and Gentiles and instead scapegoats Gentiles for the reciprocal hatred. It presupposes that Gentiles are inborn anti-Semites because Gentiles resent the duplicity and crimes which Jews may commit against them. Gentiles have no right to view the aggressive Jewish attack as acts of Jewish racial hatred toward Gentiles, whom Yahweh has promised to the Jews as slaves and beasts of burden and whose DNA derives from Satan, because Jews have granted themselves a divine right to deceive and exterminate Esau before he rescues himself by fighting back against aggressive Jacob. This circular reasoning presupposes that Esau is inherently evil, and Jacob is inherently good despite his actions, and therefore Jacob is justified in killing Esau and his children off by any and all means including deception.

Judaism grants Jews the divine right to kill, deceive and cheat Gentiles, because that is what their ancestral father Jacob did to Isaac and Esau and that is what Yahweh commands them to do generation after generation, with or without provocations or justification, mercilessly and to the end. Esau is of the Devil and therefore Jews are doing good and repairing the world by killing off Esau, period, no proof required. Esau is merely exhibiting his evil nature when he seeks to defend himself from the aggressive attack because the aggression is a divine right and duty of the Jews and the Gentile has no right of self defense, let alone aggression.

For the descendants of Jacob, killing off the descendants of Esau is like stomping on scorpions and poisonous spiders, and the more these creatures attempt to survive the attack, the more the attackers are justified in "defending" themselves from the existential threat by exterminating it. Just as Jacob wrestled with the Angel of Death, Samael, who is the guardian angel of the Gentiles and who is also called Satan, so too are the Jews

destined to wrestle with the Gentiles through all generations until the Gentiles are exterminated and no longer pose a threat, especially not the existential threat of intermarrying with and interbreeding with Jews.

Xus Casal discussed the identity of Esau and Jacob with the two goats sacrificed on the Day of Atonement in an article entitled "*The Good of Evil*",

"The Midrash (*Bereshith Rabbah* 65:15) explains here that the word '**sa'ir**'—'goat'—can be interpreted as 'the hairy one'—which is the description of Esav, as it is written: 'But Esav my brother is a Se'ir' (*Gn* 21:11). '**Avonotam**' (their iniquities) can be broken down into 'avonot tam' the sins of an upright ('Tam' being a reference to Yakov, as it is written: 'And Yakov was an upright [tam] man' [*Gn* 25:27]). In other words: Esav shall bear upon him the iniquities of Yakov [i.e. Israel]. Just like the two goats are equal (*Yoma* 62a), the two brothers are equal, but only one enters the Father's room to receive a blessing; the other is finally sent away. The parallel between the twin brothers and the two Yom Kippur goats is well developed by our sages, but the interesting part is that after Isaac blessed Yakov, Esav becomes the scapegoat. In his struggle with Esav's angelical force, Yakov finds 'he cannot overcome him' (*Gn* 32:26) and he sets him free. Yakov must make amends, and he does so when he recognizes the need to pacify Esav and offer him gifts. [***] Pirkei D'Rabbi Eliezer (46) says in a Midrash that we offer a bribe to Samael on Yom Kippur day, in the form of Azazel; a se'ir chatat (a sin-offering goat), as it's written: 'One lot for HaShem and other lot for Azazel' (*Lv* 16:8). Satan will be placated and act as an advocate. Satan is bribed with a gift, which he accepts, thereby becoming a defender of Israel instead of acting as prosecutor (*cf. Rabbenu Behaya* 25:28; *cf. Pirk. Eliez.* 46). That gift is actually the sins of Israel, loaded up on the goat. The gift is a goat 'adorned' with sin—very attractive to Satan, the angel of Esav. [***] In orthodox Judaism, Esav (who is Edom, Yakov's twin brother and ancestor of Amalek) is interpreted in general as a dangerous enemy. In fact he receives the not-so-loving surname 'the pig'. But even this can be interpreted in holiness as our sages teach that 'in the future the pig will return to Israel'. There's a

serious implication between this teaching and the religion of Edom (Christianity), as Christianity is indeed a Spark of Torah-Judaism that fell to the most profound depths of the realm of impurity." [69](#)

Rabbi Lord Jonathan Sacks wrote in his article *Yaakov And Eisav: Reason Vs. Instinct*,

"If we put together recent discoveries in neuroscience with Midrashic tradition we may be able to shed new light on the meaning of the central mystery of Yom Kippur: the two goats, identical in appearance, over which the *kohel gadol* cast lots, sacrificing one as a sin offering and sending the other, the scapegoat, into the wilderness to die. [***] Over the centuries, the Sages sought to decipher the mystery. Two animals, alike in appearance but different in fate, suggests the idea of twins. This and other clues led the Midrash, the Zohar, Ramban and Abarbanel to the conclusion that in some sense, the two goats symbolized the most famous of all the Torah's twins: Yaakov and Eisav. There are other clues too. The word *se'ir*, 'goat,' is associated in the Torah with Eisav. He and his descendants lived in the land of Seir. The word *se'ir* is related to *sei'ar*, 'hairy,' which is how Eisav was born: 'his whole body was like a hairy garment' (Gen. 25:25). According to the Mishnah, a red thread was tied to the scapegoat, and 'red' (Edom) was Eisav's other name. So there was a tradition that the scapegoat in some way symbolized Esau. Azazel, the mysterious place or entity for which the goat was intended, was Samael, Eisav's guardian angel." [70](#)

The Greek word "Gnosis" means knowledge. In the view of the Gnostics, Jesus Christ and Sophia (which is Greek for wisdom) were the Serpent who tempted Eve to bite the forbidden fruit of the Tree of the Knowledge of Good and Evil. In other words, Christ was the son of Satan, Lucifer, the light, who was a benevolent and loving god who blessed mankind with knowledge, in the Gnostics' view.

Philo the Jew of Alexandria created a syncretic form of Judaism which incorporated the Heraclitean and Platonic notion of *Logos* into

Judaism. John rewrote the creation story of *Genesis* to adopt this belief in the *Logos* (*John* 1:1-5).

The Gnostics created a derivative mythology which became the cosmological belief in "Adam Kadmon" in cabalah. Jesus was not the son of Yahweh, the evil creator god who was styled "Demiurge" by the Gnostics. Instead, Jesus was the son of a higher god, the divine light, what would become the "Ein Sof" of cabalah, which sent its emanations of divine light into the world in the form of an universal human androgyne Adam Kadmon. The Cabalists call their Metagod the Ein Sof or limitless light.

The Gnostic Nag Hammadi text *Eugnostos the Blessed* tells the creation story, which later become the cabalistic cosmology of Adam Kadmon, and which had its roots in the Platonic theology and cosmology of Philo Judaeus,

"The First who appeared before the universe in infinity is Self-grown, Self-constructed Father, and is full of shining, ineffable light. In the beginning, he decided to have his likeness become a great power. Immediately, the principle (or beginning) of that Light appeared as Immortal Androgynous Man. His male name is 'Begotten, Perfect Mind'. And his female name is 'All-wise Begettress Sophia'. It is also said that she resembles her brother and her consort. She is uncontested truth; for here below, error, which exists with truth, contests it.

[***]

Afterward another principle came from Immortal Man, who is called 'Self-perfected Begetter.' When he received the consent of his consort, Great Sophia, he revealed that first-begotten androgyne, who is called, 'First-begotten Son of God'. His female aspect is 'First-begotten Sophia, Mother of the Universe,' whom some call 'Love'. Now, First-begotten, since he has his authority from his father, created angels, myriads without number, for retinue. The whole multitude of those angels are called 'Assembly of the Holy Ones, the Shadowless Lights.' Now when these greet each other, their embraces become like angels like themselves.

First Begetter Father is called 'Adam of the Light.' And the kingdom of Son of Man is full of ineffable joy and unchanging jubilation, ever rejoicing in ineffable joy over their imperishable

glory, which has never been heard nor has it been revealed to all the aeons that came to be and their worlds.

Then Son of Man consented with Sophia, his consort, and revealed a great androgynous Light. His masculine name is designated 'Savior, Begetter of All things'. His feminine name is designated 'Sophia, All-Begettress'. Some call her 'Pistis' (faith).

Then Savior consented with his consort, Pistis Sophia, and revealed six androgynous spiritual beings who are the type of those who preceded them. Their male names are these: first, 'Unbegotten'; second, 'Self-begotten'; third, 'Begetter'; fourth, 'First begetter'; fifth, 'All-begetter'; sixth, 'Arch-begetter'. Also the names of the females are these; first, 'All-wise Sophia'; second, 'All-Mother Sophia'; third, 'All-Begettress Sophia'; fourth, 'First Begettress Sophia'; fifth, 'Love Sophia'; sixth, 'Pistis Sophia'.

[***]

Now Immortal Man revealed aeons and powers and kingdoms and gave authority to everyone who appeared from him, to make whatever they desire until the days that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These received names in the beginning, that is, the first, the middle, the perfect; that is, the first aeon and the second and the third. The first was called 'Unity and Rest'. Since each one has its (own) name, the <third> aeon was designated 'Assembly', from the great multitude that appeared in the multitudinous one. Therefore, when the multitude gathers and comes to a unity, they are called 'Assembly', from the Assembly that surpassed heaven. Therefore, the Assembly of the Eighth was revealed as androgynous and was named partly as male and partly as female. The male was called 'Assembly', the female, 'Life', that it might be shown that from a female came the life in all the aeons. Every name was received, starting from the beginning." [71](#)

Jesus' work was not completed when he appeared as the Serpent in the Garden of Eden to tempt Eve to eat of the Tree of Knowledge and liberate humanity from ignorance. Jesus also had to be crucified as a scapegoat (*Leviticus* 16) for the sins of Adam and the Jewish People. By performing

this sacrificial rite, this human sacrifice on the cross, Jesus, the Serpent, became the Tree of Life and bestowed immortality to all those who believed in him (*John* 3:14-16). Just as Jesus, the Serpent, led Adam and Eve to enjoy the fruit of the Tree of the Knowledge of Good and Evil—which the evil creator god Yahweh forbade them to eat—and thereby blessed humanity with knowledge; the Serpent Jesus blessed humanity with immortality when he returned to Earth as the Tree of Life and scapegoat for Adam and Jewry and hung on a pole of wood like the serpent Nehushtan.

St. Peter was crucified upside down in order to demonstrate that Christianity reverses the laws and deeds of Yahweh. Peter also stated the occult principle "as above, so below" which reappears much later in the *Zohar*. Cabalah adopted the Christian desire to reverse the Torah. Cabalah claims that evil is actually good, and that the Jews will be redeemed through sin.

The apocryphal book *The Acts of Peter* gives Peter's account as to why he asked to be crucified upside down. Peter stated that Christianity was reversing the Torah and creating a new belief system, which held that left is right, right left, and as above, so below,

"XXXVIII. And when they had hanged him up after the manner he desired, he began again to say: Ye men unto whom it belongeth to hear, hearken to that which I shall declare unto you at this especial time as I hang here. Learn ye the mystery of all nature, and the beginning of all things, what it was. For the first man, whose race I bear in mine appearance (or, of the race of whom I bear the likeness), fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore: for it was dead, having no motion. He, then, being pulled down—who also cast his first state down upon the earth—established this whole disposition of all things, being hanged up an image of the creation (Gk. vocation) wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good. Concerning which the Lord saith in a mystery: Unless ye make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind

as those that are before, ye shall not have knowledge of the kingdom." [72](#)

The canon of the New Testament also expresses the occult principle "as above, so below". *Matthew* 6:10, states in the King James Version,

"Thy kingdom come, Thy will be done in earth, as it is in heaven."

The Darby Translation of *Matthew* 6:10 reads,

"let thy kingdom come, let thy will be done as in heaven so upon the earth;"

According to the Gnostics, evil Yahweh committed a terrible crime that needed to be rectified when he expelled Adam and Eve from the Garden of Eden before they could eat the fruit of the Tree of Life and Yahweh cruelly cursed them with death. Yahweh placed cherubim and a flaming sword to guard the way to the Tree of Life, so that humans could not eat its fruits and obtain life everlasting. The act of cursing humans with death for obtaining knowledge followed by the act of preventing humans from eating of the Tree of Life, so that they not become like gods, violated the principle of as above, so below; in that it precluded the possibility that humans become immortal like the gods, even though they had become wise like the gods. Surely this was not the behavior of a loving and benevolent god.

The Serpent Jesus Christ returned to the Earth as the Tree of Life to bless human beings with eternal life, just as he had blessed Adam and Eve with knowledge in the Garden, and thereby fulfilled the principle as above, so below by making humans immortal like the gods. In order to do this, the Serpent, Jesus, had to be lifted up on the cross just like Nehushtan, the brazen serpent that Moses fixed to a wooden pole to cure the Israelites from snake bites. *Numbers* 21:4-9,

"And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of

Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

John 3:14-16

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Many ancient Jews worshiped Nehushtan. Their idolatrous religion of Serpent worship eventually became Christianity. The ancient rulers of the Jews tried to stamp out both the worship of Nehushtan and Christianity, which evidently evolved from it.

II *Kings* 22-23 and II *Chronicles* 34-35 describe how King Josiah destroyed idols. II *Kings* 18:4 states that King Hezekiah destroyed idolatrous images of the Serpent Nehushtan, whose cult likely inspired Christianity, and of Asherah, whom cabalists now worship as the goddess Shekinah. When the Bible refers to cutting down groves it is making reference to the idolatrous wooden poles that the Jews used to erect for the purpose of worshiping Asherah/Shekinah. II *Kings* 18:4 states,

"He removed the high places, smashed the sacred stones and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it. (It was called Nehushtan.)"—NIV

The Babylonian Talmud in the tractate *Sanhedrin* folios 56-60 names the seven Noahide Laws which apply to Gentiles. The Noahide Laws make Christianity a capital offense, because it is a form of idol worship. The punishment for being a Christian under the Noahide Laws is death by decapitation. John the Baptist was the first Christian and died by decapitation.

Jesus prophesied the destruction of the world in *Matthew* 24. Jesus also discouraged women from having children. Both of these forward the Extermination Agenda and are harmful, not helpful, to Gentiles. *Matthew* 24 states,

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him

understand:.) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and

drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Jesus again discouraged women from bearing young in *Luke 23:27-30*,

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."

It was the Serpent who gave humanity wisdom in the Garden by tempting Eve to bite of the Tree of Knowledge. In *Matthew 10:5-6, 16*,

Jesus told his followers to be wise as serpents and to not preach the Gospel to the Gentiles,

"10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Much later Paul, under directions from James the brother of Jesus, made what was to come to be called "Noahides" out of the Gentiles. But Paul stated that the Gentiles were grafted into Judaism and could be as easily removed. The religion of Christianity became a lethal trap for Europeans with the advent of the Noahide Laws in the Babylonian Talmud, *Sanhedrin* 56-60, about 250-500 AD. After first converting the Gentiles to Christianity, the Jews then declared that Christianity is a form of idol worship, a capital offense, and the Christians must be beheaded for disobeying the Noahide Laws.

Islam later arose as a purer form of Noahide law, which was meant to replace Christianity and enforce Noahide Law on the Gentiles by beheading Christians and other idolaters. Jews have often assisted Muslim invasions into Christendom and literally opened the gates of the West to Muslim conquerors. Jews have also often instigated Christendom to attack Islam. The Gaon of Vilna believed that Christendom and Islam must mutually destroy one another under the guiding hand of Messiah Son of Joseph, and that should Christianity and Islam ever unite, the World to Come will be destroyed and the Jews with it. [73](#)

Hebrews 4:8-10 makes it clear that Jesus came to prepare the way for the Sabbath Millennium when everything rests. Jesus was the Messiah Son of Joseph performing *Tikkun Olam* that would ultimately completely subvert and eliminate the Gentiles, while punishing the Jews and thereby affording them the divine redemption they so desperately needed to return to Palestine. Jesus was not only figuratively the Messiah Son of Joseph, but his father was actually named Joseph. Many aspects of Jesus' life were deliberately included in the New Testament story to fulfill prophecy (*Matthew* 1:18-20. *Luke* 3:23).

Hebrews 4:8-10 equates Jesus, Yeshua, to Joshua and references the seventh day of creation, the Sabbath Millennium, which begins with the coming Age of Aquarius,

"For if Joshua had given them rest, God would not have spoken later about another day. There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his."—NIV

Joshua warred against the Amalekites in order to exterminate them. *Exodus* 17:8-16 states,

"The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, 'Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.' So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword. Then the Lord said to Moses, 'Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the name of Amalek from under heaven.' Moses built an altar and called it The Lord is my Banner. He said, 'Because hands were lifted up against the throne of the Lord, the Lord will be at war against the Amalekites from generation to generation.' "—NIV

Jesus referred to Gentiles as "dogs" in *Matthew* 15:22-27,

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

In *John* 11:47-53, the Jewish High Priest Caiaphas revealed the fact that Jesus was going to serve as a deliberate human sacrifice and the scapegoat who would save the Jewish Nation from destruction. *John* 11:47-53 states,

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death."

Matthew 1:21-23 states that Jesus' role was to rescue the Jewish Nation as their scapegoat, not the Gentiles' scapegoat,

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

This is a reference to *Isaiah* 7:14, but Christianity changes the name from Immanuel to Jesus, *i.e.* Joshua. Joshua was the Amalekite (Gentile) exterminator. *Isaiah* 7:14,

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Ignaz Maybaum wrote,

"The Golgotha of modern mankind is Auschwitz. The Cross, the Roman gallows, was replaced by the gas chamber. The gentiles, it seems, must first be terrified by the blood of the sacrificed scapegoat to have the mercy of God revealed to them and become converted, become baptised gentiles, become Christians." [74](#)

The Holocaust preserved the Jewish Nation by making Christendom sympathetic to Zionism and the formation of the Nation of Israel. The human sacrifice of Jesus saved the Jewish Nation by making Europeans abandon their own gods and worship Jesus in their stead. *Matthew* 16:19 expresses the Christian belief in the occult principle "as above, so below". By inspiring the Gentiles to abandon their own gods on Earth, the Christians were able to destroy the Gentiles' gods in the heavens and strip Europeans of their supernatural protection above, so that Gentiles would eventually die off on the Earth below. By introducing Christianity to the Gentiles on Earth, the Jewish Christians were able to secure Samael's role as the dubious guardian angel of the Gentiles.

Matthew 16:19 states,

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

By proselytizing to the Gentiles and convincing them to stop worshiping their native gods on Earth, the Christians bound those same Pagan gods in Heaven and they died off due to a lack of worship. This also has the converse effect of killing off the Gentiles, because they have lost

their supernatural protection and have come to worship Jesus, who betrays them.

Yahweh is a "jealous" god and the "King of Heaven", meaning he wants to eliminate the other gods and become the supreme and unchallenged sovereign of the universe. Jews believe they are the divine seed of Yahweh and holy priests who should rule the Earth. In that sense, one could say that the Judaics are "jealous" human beings, the self proclaimed rulers of the Earth, who insist that other human beings should cease to exist. Their ultimate goal is not merely to enslave Gentiles, but rather, as stated in the Noahide Laws and numerous Old Testament, talmudic and cabalistic passages, to exterminate Christians and Gentiles in general, using idol worship as a pretext and justification for this pursuit. In this way, Yahweh's jealousy is mirrored by Jewish jealousy, as above, so below. Simply put, killing off Gentiles kills off their gods. Killing off their gods kills off Gentiles. Banning idol worship bans Gentiles.

The Jews evinced this jealous spirit towards Gentiles in the Old Testament story of Esau and Jacob. Jacob grabs onto his twin brother Esau's heel as Esau was leaving the womb, so that Jacob could pull Esau back into Rebekah's womb and take Esau's place as the firstborn son of Isaac. Only the firstborn son could rightfully claim the birthright of the godly covenant of Abraham and the blessings of Isaac, which rightfully belonged to Esau, not Jacob.

The Jews see Jacob as the father of their tribe and collectively call themselves "Jacob" and often refer to Gentiles as "Esau". Jacob is jealous of Esau in the same sense, and for the same reasons, that Yahweh is jealous of the strange god Satan, meaning they each bear a strong desire to rid the universe of Pagan gods and Pagans, with one action facilitating the other.

Judaism holds fast to the doctrine that Jews are children of the divine seed and Gentiles descend from the seed of Satan. Just as heavenly divinity seeks to purge the Satanic gods, so too do the divine Jews of holy seed seek to eradicate the Satanic seed of the Gentiles. Pursuing Judaism to its logical conclusions, Gentiles create actual gods in the heavens by worshiping idols, and those Pagan gods protect and preserve the Gentiles who worship them and ascribe to them virtuous and survival prone codes of conduct and laws which stood the test of time for countless generations. By proscribing idol worship, the Jews undermine the Pagan gods who perish due to a lack of worship and they strip Gentiles of their culture and traditions which

sustained Gentiles for tens of thousands of years, if not more. Gentiles then wither, become corrupt and perish from a lack of supernatural protection.

Yahweh insists that Jews not worship idols, because should the Jews cease to worship Yahweh and instead worship other gods, Yahweh would cease to exist. This gives the Jews tremendous leverage over Yahweh, which Shabbatai Zevi tried to wield when he declared that Jews should convert to Christianity and Islam so as to provoke Yahweh to destroy the world and redeem the Jews lest he himself perish from a lack of worship. Nothing makes Yahweh angrier than when his sons "go a whoring after their gods" (*Exodus* 34:16), because it inspires him to fear for his life.

The New Testament incorrectly fixes the blame for the destruction of the Second Temple of Solomon and of Jerusalem in 70 AD on Jesus (*Matthew* 24:1-2. *Mark* 15:29), instead of the crypto-Jew Tiberius Julius Alexander who actually destroyed them. It scapegoats Jesus for Tiberius Julius Alexander's sins. It also makes Jesus a means by which to preserve and consolidate the Jewish Nation through a human sacrifice, because the Second Temple had to be destroyed in order to hasten the process of *Tikkun Olam*. The Jews wanted the Gentiles to destroy their own Pagan gods. Gentiles needed to persecute and segregate the Jews in order to preserve and punish them in the Diaspora, and thereby redeem them in preparation for the World to Come. Christianity accomplished all of these things for the Jews, which otherwise might not have occurred. Jesus fulfilled Satan's traditional role in Judaism in these many ways.

That was why the sacrifice of the Serpent in the human form of Jesus nailed to wooden pole like Nehushtan was necessary to the Jews. It was the sacrifice of the Son of Samael to atone for Samael's having tempted Eve and Adam. Samael is the guardian angel of the sacrificial goat Esau. Esau signified the Gentiles generally, and more specifically the Christians to come who were likewise sacrificed in order to atone for the sins of the Jews.

Jesus served as the accuser of the Jews to Yahweh by enumerating their transgression, which was traditionally Samael's role. He railed against the priests, scribes and pharisees and chased the money changers from the Temple. When Jesus was sacrificed on the cross for the sins of the Jews, he told his father to forgive the Jews, for they knew not what they were doing. *Luke* 23:34,

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."

This New Testament story of the scapegoat Jesus casts Jesus as the ritual scapegoat of the Day of Atonement during which the High Priest of the Temple, Caiaphas, would sacrifice a scapegoat laden with the sins of the Jews to Azazel (Samael/Satan). Satan then accepted the scapegoat on Yom Kippur (the Day of Atonement) as a bribe and placed all of those annual Jewish sins onto the backs of the Gentiles and for that day alone ceased to accuse the Jews to Yahweh, just as Jesus asked his father to forgive the Jews.

Samael had the authority and the ability to assign Jewish sins to Gentiles, because Samael is the guardian angel of the Gentiles and the accuser of the Jews to Yahweh. It was easy for Samael to betray the Gentiles and accuse them of the sins of the Jews to Yahweh, because as the prosecutor it was his official role in the heavenly court and he need only lie yet again to Yahweh and accuse the Gentiles of the Jews' sins as he did every year on the Day of Atonement in exchange for a heavily sin infused goat.

Samael transferred his accusations against the Jews to the Gentiles when he spoke to Yahweh on the Day of Atonement. He did this in exchange for receiving the gift of the scapegoat covered with delicious sins.

As the Son of Samael, Jesus took on the dual roles of the accuser and the scapegoat in 30 AD. The Talmud informs us in the tractate *Yoma* folio 39a-b, that the Temple scapegoat ritual stopped working that year. The High Priest Caiaphas could no longer put the sins of the Jews onto a sacrificial scapegoat and was in a quandary to find another way to pass off the sins of the Jews onto the Gentiles, so that the Jews could obtain atonement. This was especially important at the time because the Jews under pressure from the Romans and also because the Jews had been especially sinful in that era.

Having no other option, Caiaphas decided to place the sins of the Jews onto Jesus, the Son of Samael, and make of him a perpetual scapegoat who bore the sins of the entire Jewish Nation throughout the Age of Pisces, the age of the Diaspora from 70 AD to 1948, an era without the Temple and ritual animal sacrifices. Wars, revolutions, reformations, abortions, couples refraining from having children, famines, plagues, etc. all produced

hundreds of millions of Gentile sacrifices to Satan in the Age of Pisces, the Christian era. *John* 11:47-53 states,

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death."

Jesus and his father Samael did not accuse the Jews on that day in 33 AD when he was crucified. Jesus instead requested that his father Samael forgive the sins of the Jews, which request passed those sins of the Jews off onto the Christians. In this way, Jesus performed the function that the scapegoat had, but no longer did. The Jews requested that Jesus' blood be sprinkled upon them and their descendants, as was done with the blood of sacrificial animals upon the horns of the altar (*Leviticus* 16:18). This was done to ensure that Jesus would serve as a scapegoat for the Jewish People and not for the Romans. *Matthew* 27:24-25,

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Jews and Christians have very different conceptions of an afterlife. Christians believe the afterlife will take place in Heaven or Hell. Jews believe that they are reincarnated (*gilgul*) and will be reborn over and over again until the messianic age, the World to Come in which they will receive

new flesh for their old dry bones. Then their androgynous twin-soul will be reunited in one body.

Many Jews claim that Gentiles are genetically predisposed to "anti-Semitism", because Gentiles descend from Jacob's twin brother Esau, who resents Jacob for taking Esau's birthright and blessings. Louis Ginzberg relates some of the Jewish legends concerning this story of Esau and his guardian angel Samael, and of his twin brother Jacob and his guardian angel Michael. Note that Jacob first uses Esau to conquer the world, through Rome and Christendom, for Jacob; who will then come to rule over the world that Esau has first conquered. In this way Christianity served Jewry by removing the Pagan gods of Europe and conditioning Gentiles to accept Jewish rule at the end of the Age of Pisces. Note further that just as Samael and Michael quarreled in the heavenly court, Jacob (Jewry) and Esau (Gentiles) fight with each other on the Earth, as above, so below.

Ginzberg wrote,

"When Rebekah had been pregnant seven months, she began to wish that the curse of childlessness had not been removed from her. She suffered torturous pain, because her twin sons began their lifelong quarrels in her womb. They strove to kill each other. If Rebekah walked in the vicinity of a temple erected to idols, Esau moved in her body, and if she passed a synagogue or a Bet ha-Midrash, Jacob essayed to break forth from her womb. The quarrels of the children turned upon such differences as these. Esau would insist that there was no life except the earthly life of material pleasures, and Jacob would reply: 'My brother, there are two worlds before us, this world and the world to come. In this world, men eat and drink, and traffic and marry, and bring up sons and daughters, but all this does not take place in the world to come. If it please thee, do thou take this world, and I will take the other.' Esau had Samael as his ally, who desired to slay Jacob in his mother's womb. But the archangel Michael hastened to Jacob's aid. He tried to burn Samael, and the Lord saw it was necessary to constitute a heavenly court for the purpose of arbitrating the case of Michael and Samael. Even the quarrel between the two brothers regarding the birthright had its beginning before they emerged from the womb of their mother. Each desired to be the first to

come into the world. It was only when Esau threatened to carry his point at the expense of his mother's life that Jacob gave way.

Rebekah asked other women whether they, too, had suffered such pain during their pregnancy, and when they told her they had not heard of a case like hers, except the pregnancy of Nimrod's mother, she betook herself to Mount Moriah, whereon Shem and Eber had their Bet ha-Midrash. She requested them as well as Abraham to inquire of God what the cause of her dire suffering was. And Shem replied: 'My daughter, I confide a secret to thee. See to it that none finds it out. Two nations are in thy womb, and how should thy body contain them, seeing that the whole world will not be large enough for them to exist in it together peaceably? Two nations they are, each owning a world of its own, the one the Torah, the other sin. From the one will spring Solomon, the builder of the Temple, from the other Vespasian, the destroyer thereof. These two are what are needed to raise the number of nations to seventy. They will never be in the same estate. Esau will vaunt lords, while Jacob will bring forth prophets, and if Esau has princes, Jacob will have kings. They, Israel and Rome, are the two nations destined to be hated by all the world. One will exceed the other in strength. First Esau will subjugate the whole world, but in the end Jacob will rule over all. The older of the two will serve the younger, provided this one is pure of heart, otherwise the younger will be enslaved by the older.'" [75](#)

In the minds of the Gnostic Ophites, Jesus revealed the fact that he was the Serpent when he stated that he was offering humanity immortality, the fruit of the Tree of Life. When Adam and Eve bit of the fruit of the Tree of the Knowledge of Good and Evil, Yahweh cursed them both to die. Christians believe that they must die in order to live. Jesus is the savior who gives mankind both knowledge and life if only they will believe that killing off themselves and their progeny brings life eternal.

The cabalists preach a different path to immortality, the way of survival. They believe that Jewry must outlast the Gentiles and inherit the World to Come and in that messianic era to come their Messiah Son of David will grant them eternal life by chaining up and destroying the guardian angel of the Gentiles Samael/Satan (the "poison god" and "Angel

of Death") and by judging and putting to death any remaining Gentiles who outlast the purges and wars of the warrior king Messiah Son of Joseph. It was Samael who brought death to man when he tempted Eve and life eternal can only be had by locking him up. Having first killed off their Pagan gods, Yahweh will strip the Gentiles of even the dubious protection of their guardian angel Samael.

Whereas Christians imagine a spiritual afterlife in a heavenly kingdom, the Jews imagine an eternal life on a new Earth which has been cleansed of evil, including Gentiles and Samael. Judaism compels Jews to endure and bear children to carry their divided souls to the World to Come. Christians perceive death as a gateway to Heaven and the Gnostics proscribed childbirth. Jews perceive death as the beginning of another incarnation on this Earth until their twin-souls are perfected and reunited. Androgyny brings both the end of birth and the end of death, but only if the tribe survives to the end of the old world, which is the beginning of the World to Come.

The Jews have always accused Jesus of being the tempter of Israel, as in the Serpent who tempted Eve. It is likely that the Jews were directly calling Jesus Samael when they referred to him as a "Samaritan" in the book of *John*, as that was also the moniker they employed for the devil Shomroni, which word literally means Samaritan, but who is in fact Samael (Satan). *John* 8:44 states that Jesus accused the Jews of being the children of the devil, and that the Jews responded by stating that it was Jesus himself who is the devil. The Jews did this by calling Jesus a "Samaritan" and by declaring that Jesus had a devil in him, thus twice calling Jesus Satan,

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is

one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:"

The Jews knew that Jesus was Satan and a trap. *John* 8:49-49 tells us that the Jews called Jesus a "Samaritan" meaning Samael, Satan,

"Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me."

Alfred Edersheim explained the fact that by calling Jesus a "Samaritan" the Jews were in fact calling Jesus "Satan". Jesus did not deny being a Samaritan despite the fact that he was not a Samaritan. Instead, he defended himself the charge that he was Satan, because that was what was meant by calling him a Samaritan. Edersheim explained in his book *The Life and Times of Jesus the Messiah*,

"The argument was unanswerable, and there seemed only one way to turn it aside—a Jewish *Tu quoque*, an adaptation of the 'Physician, heal thyself': 'Do we not say rightly, that Thou art a Samaritan, and hast a demon?' It is strange that the first clause of this reproach should have been so misunderstood, and yet its direct explanation lies on the surface. We have only to retranslate it into the language which the Jews had used. By no strain of ingenuity is it possible to account for the designation 'Samaritan,' as given by the Jews to Jesus, if it is regarded as referring to nationality. Even at that very Feast they had made it an objection to His Messianic claims, that He was (as they supposed) a Galilean. Nor had He come to Jerusalem from Samaria; nor could He be so called (as Commentators suggest) because He was 'a foe' to Israel, or 'a

breaker of the Law,' or 'unfit to bear witness'—for neither of these circumstances would have led the Jews to designate Him by the term 'Samaritan.' But, in the language which they spoke, what is rendered into Greek by 'Samaritan,' would have been either *Cuthi*, which, while literally meaning a Samaritan, is almost as often used in the sense of 'heretic,' or else *Shomroni*. The latter word deserves special attention. Literally, it also means 'Samaritan;' but, the name *Shomron* (perhaps from its connection with Samaria), is also sometimes used as the equivalent of *Ashmedai*, the prince of the demons. According to the Kabbalists, *Shomron* was the father of *Ashmedai*, and hence the same as *Sammael*, or Satan. That this was a wide-spread Jewish belief, appears from the circumstance that in the Korân (which, in such matters, would reproduce popular Jewish tradition), Israel is said to have been seduced into idolatry by *Shomron*, while, in Jewish tradition, this is attributed to *Sammael*. If, therefore, the term applied by the Jews to Jesus was *Shomroni*—and not *Cuthi*, 'heretic'—it would literally mean, 'Child of the Devil.'

This would also explain why Christ only replied to the charge of having a demon, since the two charges meant substantially the same: 'Thou art a child of the devil and hast a demon.'" [76](#)

Christians reversed the Torah such that they called Yahweh worshipping Jews the "synagogue of Satan". *Revelation* 2:9; 3:9,

"2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. [***] 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Christians led Gentiles into embracing their own ultimate extermination in the name of achieving immortality. The Gnostics taught that righteous men and women should stop having children and welcome death as if death were life, a notion which is absurd on its face. Christianity was a deadly trap that would ensnare Christians by causing them to worship

Samael and kill themselves off as a human sacrifice to Samael, which would appease Samael so that he would stop accusing the Jews of their sins.

In order to infiltrate the Gentile world, the Jews who formulated Christianity had to first convert a large segment of their own population to the new subversive faith, who would then proselytize it to the Gentiles. They also had to make it appealing to Greeks and especially to Romans. They accomplished these feats and seduced the Romans by incorporating elements of Mithras worship and Pagan rites and rituals into their mythologies. They also incorporated elements of Buddhism, Canaanite religion, Platonic philosophy and the Greek myths into a syncretic and seductive blend that began to intoxicate and conquer the superstitious Romans and which ultimately spawned cabalah whose adherents have become bewitched by its magical incantations.

The Gnostics told non-Jews that their physical bodies were shells of darkness and their ethereal souls were the divine light that must give up the shell of the body in order to become immortal. This matches Lurian cabalah which claims that Gentiles are shells of darkness covering the divine sparks and so must be eliminated from existence in order for light to fill the vacuum created by the contraction of the Ein Sof (*tzimtzum*). No two things can exist in the same space. Therefore, in order for the world to be composed of pure divine light, the darkness must first be removed. The sum total of these beliefs is that Gentiles, who derive from the Left and evil side of darkness, must cease to exist so that Jews can replace them and never again risk interbreeding with them.

The Gnostics preached this syncretic creed in the *Book of the Resurrection* 1:3-6; 2:2 (Eloheim = gods),

"1:3 How did the Lord Jesus reveal himself to us in this mortal realm while he taught here? He lived here as a mortal, although he revealed himself to be the Son of the Eloheim. We say he lived among us, teaching the principles of the Heavenly Father and the Earthly Mother, but this mortal existence is more death than life. While he revealed himself as Son of the Eloheim, he also declared himself to be Son of Man, for his Father is Divine Anthropos, and the Son is preeminently human, as well as divine. He embraced both humanity and divinity within himself, so that he could die as a human, but vanquish death as a God. He came from a higher

plane; he was the Son of a God. In fact, he, himself, was a God before this physical realm was organized.

1:4 This seems difficult to understand to the mortal mind, but when we have put on the mind of Christ, it all becomes clear. There is nothing difficult to understand in the Word of Truth, but we must first put on the mind of Christ, the Holy Spirit, so that we no longer think as mortals, but as the children of the Eloheim.

1:5 The Savior swallowed up death. He showed the illusory nature of this mortal world, and everything which is in it, including death. He transformed himself into an immortal being, through the power of his Parents, and was lifted up from mortal existence, which is lifeless death, to divine existence, which is Deathless Life. He swallowed up the illusions of mortality, to show us the hidden Way to Immortality and Eternal Lives.

1:6 We, too, are part of this revelation. As the Apostle Paul says, 'We suffered with him; we rose with him; we ascended to the heavenly realm with him.' We manifest him in this world of darkness, just as sunbeams manifest the sun. We are embraced by him until our setting, which is our release from this mortal existence. We are drawn to the heavenly realm by him, for we cannot be separated from him, any more than the sunbeams can be separated from the sun. This is the spiritual resurrection, which elevates our minds and our bodies to a higher plane of life. [***]

2:2 We know the Son of Man, and we believe that he rose from among those who had died. This faith enables us to center in his power of resurrection, so that we are led to the keys of Immortality and Eternal Lives. We are guided by him of whom we say, 'He became the destruction of death; he is more powerful than all the lords of darkness; he is worthy of our faith in him.' Through the power of our faith, we learn how to become powerful like our Lord. [***] 4:1 Some have questioned whether salvation requires leaving the body behind. The body is a shell. It has been compared to a tent. It is not the body that is saved, for salvation is a spiritual gift, which is received by the spirit, but the body is renewed by the spirit, and carried with it into the Eternal worlds." [77](#)

The Gnostics told a creation story which perhaps formed the basis of Lurian cabalah and its myths of the seven shattered vessels and the notion of shells concealing divine light of the *Zohar*. The Gnostic work *On the Origin of the World* ("*The Untitled Text*") states,

"How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated.

After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis (Faith); it is called Sophia (Wisdom). It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...]: she (Sophia) functioned as a veil dividing mankind from the things above.

Now the eternal realm (aeon) of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was <in> the abyss that it (shadow) appeared, deriving from the aforementioned Pistis.

Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy.

[***]

Seven appeared in chaos, androgynous. They have their masculine names and their feminine names. The feminine name is Pronoia

(Forethought) Sambathas, which is 'week'.

And his son is called Yao: his feminine name is Lordship.

Sabaoth: his feminine name is Deity.

Adonaios: his feminine name is Kingship.

Elaios: his feminine name is Jealousy.

Oraios: his feminine name is Wealth.

And Astaphaios: his feminine name is Sophia (Wisdom).

These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the Archangelic (Book) of the Prophet Moses, and the names of the female entities in the first Book of Noraia." [78](#)

The cabalistic concept of the emergence of chaos following a catastrophe in the formation of the world relates to the biblical verses of *Genesis* 1:1-5, where evil, chaos and void, *Tohu* and *Bohu* in the original Hebrew, give way to light, which is good and which is separated from darkness, just as Old Testament commandments separated the Sons of Light (the Jews) from the Sons of Darkness (the Gentiles). Many of the religious doctrines of Gnosticism and cabalah depend upon an occult understanding of this first paragraph of the Torah, of the process of separating from and replacing darkness, chaos and void, *Tohu* and *Bohu*, with divine light to repair the world (*Tikkun Olam*). This will create the World to Come and must occur within the six day time frame of creation which will only last for a mere six thousand years. *Genesis* 1:1-5,

"In the beginning God created the heaven and the earth. And the earth was without form [*Tohu*], and void [*Bohu*]; and darkness [Gentiles] was upon the face of the deep. And the Spirit of God [Shekinah] moved upon the face of the waters. And God said, Let there be light: and there was light [Jews]. And God saw the light, that it was good: and God divided the light from the darkness [chose and separated out the Jews]. And God called the light Day [Adam Ahelion], and the darkness he called Night [Adam Belial]. And the evening and the morning were the first day."

Gentiles are *Tohu*, evil darkness and chaos. Jews are good light and order. Yahweh separated the Jews from the Gentiles, because Jews are good and Gentiles are evil, just as Yahweh separated the light from the darkness in the beginning.

Samael (Satan) is the guardian angel of the Gentiles and their advocate with the gods. Jesus declared that he was the advocate of Christians with the gods in the Gnostic book *The Testimony of Mary* 1:1. Throughout this book, Jesus instructs his disciples to convert the *Goyim*, the Gentiles, the nations, to worship Jesus as their advocate with the gods. In other words, Jesus sought to openly assume the hidden role of Samael. The Gnostics were Jews whose mission it was to convert the Gentiles to the worship of the Serpent, Samael and Lilith, and thereby place them in the treacherous hands of Satan,

"1:1 You will even be able to perform greater deeds than those I performed because I am ascending to my Parents. I am your Advocate with the Gods, for I have given my life for your sakes, so that through my blood and the power of the Holy Spirit, you could be sanctified. [***] 1:4 'I am telling you plainly, Philip; I am ascending to my Parents and your Parents, to my Gods and your Gods,' Jesus replied. [***] 1:10 Go, then, teaching all nations, wherever I shall lead you by the Comforter, baptizing them in the name of the Parents and of the Son and of the Holy Spirit, teaching them to act in all things according to what I have commanded you, and on whomever you shall lay your hands, who has been born again and entered the waters of baptism, on all those will I confer the Gift of the Holy Spirit. [***] 2:7 'That soul who lives by the revelations and ordinances of the Patriarchal Priesthood, will pass through the gate of the Mansion of the Parents. These are the One God, who are permitted to partake of the fruit of the Tree of Lives, which pertains to exaltation in the Mansion of the Parents, or the Holy of Holies. [***] These are not only angels or Gods, but the One God, one with the Parents and the Son in all things, heir to all the Parents possess. [***] 2:8 'Here is a great mystery, Mary, for in the beginning, my Father descended to the physical plane and lived on it as the first man, Adam. His wife, Eve, was the Mother

of our Spirits. In the same way, you are called to be a Mother of All Living, to bear the souls of mankind, for the Eloheim, themselves, male and female, must fall on every world, so that the posterity of the Gods can be perpetuated through all generations, endlessly.' "" [79](#)

This anticipates the later derivative cabalistic belief in Adam Kadmon, who was made of the projection of the 10 divine emanations of the Ein Sof into creation. The Gnostics thought that the spirit of a human being should be eternal and not undergo the pain of the cycle of birth, life and death. The Serpent Jesus liberated mankind by ending birth and death, granting eternal life and bestowing knowledge (*Gnosis*) upon mankind. He also liberated women from enduring childbirth by calling for an to childbirth.

Samael (Jesus) provides the Jews with other means to sacrifice Gentiles to Satan. In the End Times, Samael, who is the guardian angel of the Gentiles, is chained up in Hell, or the unholy dragon is simply slain, which makes it impossible for him to protect the Gentiles and therefore makes it easy for Jewry to exterminate the Gentiles. [80](#) Esau, the Gentiles, serves as a sacrificial animal, which cleanses Jewry of its sins. Esau is cursed to damnation by Satan, who acts under the names Azazel, Samael, Belial, Beliar and Jesus, and who accepts the sins of the Jews as a gift and places them on the Gentiles and sends the Gentiles to hell for the sins of the Jews. This happens on the Day of Atonement when Jewry sacrifices the scapegoat, but Gentiles are also offered up as a human animal sacrifices in wars, abortions, through sterilization and other birth control methods like the pill, and when Christians pray to Jesus, who is Samael, and die in his name.

Christians believe that Jesus cleansed them of all their sins through his work of human sacrifice on the cross. He is the suffering messiah of *Isaiah* 53. But according to cabalah, the exact opposite is true. Jesus instead accepts a goat laden with the sins of Jewry as a gift each and every year and he places those Jewish sins onto the Gentiles as is within his power as their deceitful and Satanic "guardian angel".

One of the doctrines of Judaism is that Gentiles are cursed to die and go to hell. This is taught in, among other places, *Psalms* 9:17,

"The wicked shall be turned into hell, and all the nations that forget God."

A footnote to the New King James Version of the bible states that "the nations" in this verse are in fact the Gentiles. [81](#)

Ezekiel 32:17-32 also proclaims that all Gentiles are destined for Hell,

"It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall

be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God."

II *Esdras* 7:36-44 enunciates the belief that Gentiles, the *Goyim*, the nations, will be judged in the End Times and damned to Hell, which is ruled over by the Gentile's guardian angel Satan,

" 'The lake of torment will appear, and across from it will be the place of rest. Hell's furnace will be displayed and across from it the delightful paradise. Then the Most High will speak to the nations that have been raised: 'Look and understand whom it is you have denied, whom you haven't served, and whose ordinances you have despised. Look to one side and the other: Here is delight and rest, and over there are fire and torments.' He will say these things to them on the Judgment Day, a day that has no sun or moon or stars, no cloud or thunder or lightning, no wind or water or air, no darkness or evening or morning, no summer or spring or heat, no winter or frost or cold, no hail or rain or dew, no noon or night or early dawn, no shining or brightness or light, but only the splendor of the light of the Most High. All will then begin to see what things are in store for them. It will take a period of about a week of years. This is my judgment and the arrangements made for it. I have shown this to you alone.' "—CEB

The Talmud states in *Rosh Hashanah*, folio 17a, that all Christians are damned to Hell (*Gehinnom*),

"But as for the minim¹¹ and the informers and scoffers,¹ who rejected the Torah and denied the resurrection of the dead, and those who abandoned the ways of the community,² and those who 'spread their terror in the land of the living',³ and who sinned and made the masses sin, like Jeroboam the son of Nebat and his fellows—these will go down to Gehinnom and be punished there for all generations, as it says, *And they shall go forth and look upon the carcasses of the men that have rebelled against me*⁴ etc."

[82](#)

Jesus is the suffering messiah, the Messiah Son of Joseph, who takes on a very esoteric role in cabalah. For the Cabalist, evil is good. Jesus as the Messiah Son of Joseph, though evil, does good by destroying Pagan religions. Jesus causes the Gentiles to worship Samael in the form of a Jewish corpse hung on a pole like Nehushtan. This renders the Gentiles the sacrificial animal of the Jews, who absorb all Jewish sins. Jesus also caused the Jews of his day to sin and worship him as an idol, which hastened the destruction of the Temple, the destruction of Jerusalem and the dispersion of the Jews as the third age began. This all hastened the restoration of the world by bringing final the destruction of chaos and void (*Tohu* and *Bohu*) nearer through the acceleration of the prophecies. In this way, Jesus' evil was good for the Jews by bringing closer the day of their redemption and the destruction of the Gentiles, as Macbeth opined,

"If it were done when 'tis done, then 'twere well
It were done quickly: if the assassination
Could trammel up the consequence, and catch
With his surcease success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come."

The Cabalists likewise view the Serpent in the Garden of Eden as a good evil; in that this Serpent *Nachash* was likewise the Messiah Son of Joseph in nascent form. By causing the fall and burdening Adam and mankind with sin and death, *Nachash* also accelerated the redemption of the Jews. By hastening the end, he was helping to restore the world. The sum of the evil of the two Evil Serpents who are in fact one, *Nachash* the Serpent in the Garden of Eden and Jesus as Nehushtan, is good and is a necessary part of *Tikkun Olam*, restoration of the world. Nehushtan and Jesus on the cross are the "pole Serpent" (*Nachash Bareach*).

The prominent Cabalist Rabbi Shlomo Eliyashiv wrote in *Leshem Sh'vo veAchlama*, *Sefer De'ah* 2:4:4, p. 81 (41b),

"The entire perfected state (*tikkun*) of the Nachash—that it was craftier than all the other animals, that it walked upright like a man, that it ruled over all the other animals and beasts—had nothing to do with its original essence. It did not attain this level through the innate development of its root, as was the case with all the other forms of existence. Every other form developed its respective characteristics in accord with its original root. It evolved in such a way that whatever form it took in the end was a direct outcome of its original potential, with all the advantages and disadvantages particular to it.

This was not the case with the *Nachash*. In its original root it had no advantage whatsoever over the other forms of life. On the contrary, it evolved from the lowest species of animal life, from those creatures which crawl upon the earth, as the Talmud states: "*And kol (every) living things that crawls upon the earth*"—the word *kol* comes to include the *Nachash*'.

Rather, its very construction and elevation from the lowest rank to such an elevated stature. . . all of this was only in order to make it a proper and prepared instrument for the forces of evil (*Samael*) to clothe themselves within it. It was for this purpose that it was [synthetically] constructed in opposition to what was befitting it from its origin." [83](#)

The *Zohar* refers to the messiah as the "holy snake" (*Nachash Ha'Kodesh*). *John* 3:14 likened Jesus to the pole serpent (*Nachash Bareach*)

Nehushtan. Joel David Bakst explained the relationship between the Serpent of the Garden of Eden (*Nachash*) and the Messiah Son of Joseph, in terms of gematria,

"Let us now return to that strange rabbinical formula that connects the names *Nachash* and *Mashiach* on the basis of their identical numerical value (358). This is precisely so. The connection between Mashiach ben Yoseph and the *Nachash* is more than even a very close one. The essence of the *Nachash* is *Mashiach ben Yoseph*! The original purpose of the holy serpent was its power to extract, distill, elevate, and accelerate the cosmic *tikkun* through a natural, evolving process. As explained in the previous chapter, the function of *Mashiach ben Yoseph*, relative to that of *Mashiach ben David*, is also the power to extract, distill, elevate, and accelerate the *tikkun* of Redemption through a natural, evolving process. Stranger than even the best science fiction, the techno-serpent is another face and phase of the Messiah himself." [84](#)

There are two Serpents and two messiahs in cabalah. Christianity equates these messiahs to the first and second coming of Jesus Christ. But Judaism's two messiahs are two distinct persons alive in each generation of humanity. Each does the work of the Ein Sof, but they often play the roles of good cop, bad cop, for the Jews. Messiah Son of Joseph often persecutes the Jews, but this is only done to keep them segregated, headed toward the land of Israel, and to punish them so that they can be redeemed. All of this divine work is done for the ultimate benefit of Jewry. It is preordained and holy work which repairs the world and hastens the arrival of the World to Come. Messiah Son of Joseph also sabotages the Gentiles after gaining their trust by appearing to oppose the Jews. He often places himself in the role of the leader of a controlled opposition to the Jews. Messiah Son of Joseph is the repulsive force goading the Jews forward to the World to Come in Palestine, while undermining Gentile interests.

Messiah Son of David is the political King of the Jews. He organizes, funds and directs all the spheres under his influence. He is the attractive force that will ultimately ingather the Jewish People in the World to Come. The Jews are pushed and pulled towards Israel by the twin messiahs.

As above, so below, just as there are two earthly messiahs, there are two serpents, the Holy Serpent which is the great emanation of divine light into the vacuum of the contraction of the Ein Sof, or *Tzimtzum*; and the Evil Serpent Lilith/Samael. Both serpents, the macro Holy Serpent, and the Satanic Serpent, do the work of the Ein Sof and are directed by it, just as both messiahs do the work of the Ein Sof and are directed by it from the beginning.

Joel David Bakst explained the cabalistic belief in the macro and micro Serpents,

"According to the Masoretic text of the rabbis, there is another instance in which the Sacred Serpent appears—in one of the last places we would think to look—literally in the very middle of the Torah! The middle letter of the Pentateuch is a larger than usual letter *vav*. This macro, elongated *vav* is found in the word 'belly' in the Book of Leviticus passage outlining the permissible and impermissible animals that a Jew can eat. This belly (*gachon*) is referencing a genre of creatures that 'walks on its belly.' This, we know, includes a snake. This elongated letter *vav*, however, is alluding to a spiritual remnant of its former and original higher-dimensional root—the holy *vav*, also known as the *Sacred Serpent*. This elongated *vav*, buried within this aspect of the serpent, signifies supernal truth and hidden knowledge.

The *Leshem* explains,

The Holy [macro] Serpent is the fountainhead, root and essence for all of God's sacred, revelatory Light, from which emanate all dimensions of reality. This is the ray of Light of the Ain Sof that extends into the *tzimtzum*. This ray of light is what becomes the 'supernal pathways of the image of the elongating [macro] Serpent who stretches out on both sides with its tail [united] in its head 'returning upon its shoulders'.

This [serpent] is the secret of Cosmic Balance, the Supernal Da'at (the middle brain of the Godhead). This is Leviathan, [which splits into its two aspects of] the straight serpent and the curved serpent. Its root is from

the penetrating and surrounding Light of the *Ain Sof*. The aspect of the straight serpent that stands in the 'middle' is the letter *vav* in the word *gachon* (belly), which is in the middle of all letters of the of Torah. And because it is the central axis that extends from end to end [of reality], therefore the *vav* of 'belly' is an elongated macro-*vav*.

Now, from this Supernal *Da'at* emanates the entirety of the Torah. From here also is the source of Moses' soul. Therefore Moses is also called by the appellation of Leviathan, the 'straight' serpent, as it is written in the *Zohar*. And it is this Supernal *Da'at* that is the source of the Concealed Light through which one can see from one end of the universe to the other. It is this radiance that [emanates as] the secrets of the Torah. Moses our Teacher, who emanates from the macro-*vav* of the 'belly'—Leviathan the straight serpent, the Supernal *Da'at*—drew upon this Concealed Light throughout his entire life. {*Endnote—Leshem Shevo veAchlama, Sefer Dayah*, II p. 179. The two modes of the letter *vav*—large and small (i.e., normal size although there exist also in the Torah a true miniature *vav* as well), signify two different aspects of the serpent. The micro-*vav* signifies the serpent as it is generally known in the world, especially in the Western culture and in the 'Judeo-Christian' tradition. Relative to the elongated *vav*, the smaller version reflects its spiritual 'smallness' and present state of constriction. The macro-*vav*, however, signifies the same serpentine energy in its fully-grown and spiritually matured state. The Jewish concept of the spiritually matured Holy Serpent and its corollaries actually precedes that of the evil serpent and its associations, as we have come to know it in the world since the 'fall' from Gan Eden.}

[85](#)

The "Holy Serpent" of the *Zohar* equates to the Messiah Son of David, the Right Side and the King of Kings (*Psalm* 72: 1-19, *Isaiah* 9:6; 11:1-10, *Jeremiah* 23:5 and *Daniel* 7:13-14). Mashiach ben David will be the political messiah who will rule the world after Mashiach ben Yoseph

points the way for the Jews towards the land of Israel and brings destruction to the Gentiles generation after generation. Just as Haman brought about the genocide of Amalekites at the hands of Mordecai and Esther by opposing the Jews, Messiah Son of Joseph leads the Gentiles into ruin by opposing the Jews as a form of controlled opposition, be it in the guise of Jesus or Hitler. Jesus, Abraxas and Hitler all carried whips to symbolize their serpent nature and the fact that they are a repulsive force chasing the Jews into redemption through persecution and to the land of Israel. He provides the Jews with divine punishment, which redeems them. He keeps them Jewish by segregating them with hate. The evil always accomplishes ultimate good for the Jews, and bad for the Gentiles.

Many of the things which Judaism asserts are good and divine about the Jews and their gods are assigned an evil Gentile counterpart, which evil force must be rectified or eliminated in the messianic era. These polar opposites include the Holy Serpent and the Evil Serpent. But in Judaism, evil is also good, a belief with a strong correlation to androgyny in that the male is defined as good and of the right side, and the female is said to be evil and of the left side, but both are parts of the same androgynous form of the gods, much like Yin and Yang.

Joel David Bakst quoted Rabbi Yaakov Emden's exposition on the two serpents, and the fact that the Evil Serpent will be suppressed in the world to come, which implies that the Gentiles will suffer an even worse fate than their guardian angel Satan. Bakst first wrote,

"The secret of a Sacred or Holy Serpent and its role in Torah cosmology, in contrast to the well known and rightly vilified *evil* serpent and all of its manifestations, has always been known to the sage-mystics of the Talmud, Midrash and Zohar." [86](#)

Bakst then quoted Rabbi Yaakov Emden regarding the *Nachash*, the Serpents,

"The *Nachash* proclaims, 'God supports all the fallen ones and straightens all who are bent' (Psalms 145-14). Here is an [apparent] great difficulty from which we cannot hide ourselves. This verse implies that there will be a rectification to the serpent's fall, yet did the sages not teach (*Midrash Rabba* Chapter 20-5), 'In the future

[Messianic Age] all are healed except the *nachash*, as it states (Isaiah 65-25). '[In the future] A snake—dust will be its food'? But to that evil one (the snake) we do not find for him a colleague (counterpart) [Talmud Bechorot 8a].

Rather, listen now to the words of the Living God and understand that there is certainly a reality corresponding to that of the *nachash* in the realm of sanctity who correspondingly stands there to break the power [of the evil *nachash*]. This is the level of the Messiah [358] which is numerically equal to *nachash* [358]. Therefore, Jesse the father of David is referred to as '*Nachash*' [II Samuel 17:25, ref. Talmud Tractate *Shabbat* 55b]. Similarly, King Hezekiah, of whom it is said (Talmud *Sanhedrin* 94a), The Holy One, blessed be He, desired to make Hezekiah the messiah', also had his soul root in the [holy] *nachash* (ref. Isaiah 14-29). This is the matter of (which the sages refer), 'the fallen *succah*/canopy of David' which David 'supported' through his Divine Inspiration (*ruach hakodesh*) when he composed [in Psalms], 'God supports all the fallen ones'. This is mentioned numerous times in the *Zohar*.

Specifically, this is very clear in *Tikkun 21* (of *Tikkun HaZohar*), 'In that time when the evil serpent is removed from the 'sea' [*Malchut*/Kingdom], the Holy Serpent will rule over it'. This is also the secret of what the sages said (Talmud *Berachot* 12a), 'When one rises [from bowing in the Standing Silent Prayer—the *Amidah*], one should rise upon uttering the name God as it is written, 'God straightens all who are bent'. And likewise they have said in their enlightened expression (*ibid.* 12b), 'When one rises (in the *Amidah*) one should rise up like a serpent'." [87](#)

The "Evil Serpent" is Messiah Son of Joseph, the suffering messiah of *Isaiah* 53, *Zechariah* 12:10 and *Sanhedrin* 98a. Messiah Son of Joseph is the Left Side and precedes Messiah Son of David in time. Messiah Son of Joseph repels the Jews in the exile, keeping them united, and shepherds them toward the land of Israel. Messiah Son of David will attract the Jews when the time arrives for the ingathering in Jerusalem and Greater Israel, and the return of Shekinah to Yahweh in the Temple.

Both messiahs do the work of the Ein Sof in restoring the world and both exist in every generation doing the work below on Earth of Heaven above. Whether Messiah Son of Joseph is cruel to the Jews, as in the case of Jesus and Hitler, cunning as the Serpent in the Garden, or kind to the Jews as was the case with Cyrus, he is still an agent of ultimate good who is restoring the world by restoring the Jews to their homeland from exile at the appropriate time, by providing them with punishment that redeems the Jews, and by keeping the Jews separated from the Gentiles and causing the Gentiles existential harm.

Joel David Bakst wrote,

"The idea of the Messiah being a living individual walking among us in every generation is a bit strange, until *Kol HaTor* supplies us with a few examples from throughout history (which are quoted from various rabbinic sources). {*Endnote*—The concept of a messiah living in each generation is far from being unique to *Kol HaTor*. In *Toldot Yitzchak* (p. 140b) it is written, '...one of the reasons for which Mashiach ben Yoseph must come in every generation is to reveal the secrets of the Torah to those who are worthy.' The Ramchal also writes (*Kinat HaShem Tzevaot*, p. 105), 'Two aspects exist regarding Mashiach [ben Yoseph]. One, the supernal soul itself (*yechida*), which is the [essence of the] actual Messiah, and the other is the individual who is fitting to be the [vehicle for the] Mashiach. This latter aspect exists continually in every generation. Further, he writes (p. 103), 'Any murderous death at the hands of the gentiles is a rectification for [the sparks of holiness] that have been given over to the *Other Side*. [This martyrdom] is in order to elevate the [captive] holiness from there. All Jews that are killed are considered to be branches from him, because all of them are extensions of the *tikkun* of Mashiach be Yoseph.' R. Zussman heard from his mentor, R. Ya'akov Moshe Charlap, that 'Any Jew killed by a non-Jew has within him the aspect of Mashiach ben Yoseph' (*Torat HaGeulah*).}

[***]

The generational Messiah's mission extends beyond the Jewish Nation to the gentiles. [***] In the 75th Aspect of the Mashiach ben Yoseph R. Hillel writes:

Admonisher to Repentance—Not only is Mashiach ben Yoseph to admonish the Jewish people, but the nations of the world, as well. This is shown in the mission of the prophet Jonah, who was the Mashiach ben Yoseph of his generation (as explained in the *midrashim* and in the holy *Zohar*).

The Gaon's revolutionary understanding of the messianic process directly includes women as well as men.

[***]

Concerning the 8th Aspect of Mashiach ben Yoseph, R. Hillel writes:

The Morning Star—'To the chief Musician upon [the appearance of] the Morning Star, a Psalm of David. My God, my God, why have You forsaken me?' (Psalm 22:1-2). This was the prayer of Queen Esther, who was the Mashiach ben Yoseph of her generation. The sages explained that the Redemption of Israel will occur in stages, like the appearance of the Morning Star [at the darkest moment before the dawn]. This is the entire matter of the *At'chalta Di Geulah* that is Mashiach ben Yoseph's mission.

Even a non-Jew, who does not yet fully appreciate the revelation of God in the world or the vital mission of the Jewish People in bringing about that revelation, can be chosen for a mission of Mashiach ben Yoseph. The case given in *Kol HaTor* is that of Cyrus, the Persian King, who, upon conquering Babylonia, permitted the exiled Jews to return to Israel and to rebuild the Temple. The Prophet Isaiah had already predicted the meteoric rise of a certain Cyrus: '*Thus says God to his anointed ('mashiach'), to Cyrus... I call you by your name, I surname you, though you do not know Me*' (Isaiah 45:1-4).

In the 130th Aspect of Mashiach ben Yoseph, R. Hillel write:

Tzedek (Righteousness)—It is written concerning Cyrus, 'I have raised him up in righteousness, and I will make straight all his ways; he will build My city, and he will send forth My captives, not for price nor for bribe, say the Lord of Hosts' (*Ibid.* 13). As it is known, Cyrus was under the directive of Mashiach ben Yoseph.

He also writes (Aspect #70):

'He will perform all My pleasure—This is referring to the rebuilding of Jerusalem by Ezra and Nehemiah, via the agency of Cyrus. This is the intent of the verse, '[God] says of Cyrus, 'He is the shepherd of My flock; he will perform all My pleasure, saying to Jerusalem, 'You shall be rebuilt'; and to the Temple, 'Your foundations shall be laid' (Isaiah 44:28). All of this is from the quality of *din* (constriction), from the 'left side' in the mission of Mashiach ben Yoseph. {*Endnote*—See also Aspect #109: 'This is also a reference to Cyrus who was in the category of Mashiach ben Yoseph, as the verse says, 'I have raised him up in righteousness.' '}

And finally, the role of Mashiach ben Yoseph is not limited to well known biblical personalities." [88](#)

Jesus Christ was called both "Messiah" (*Matthew* 16:16) and "Morning Star" (*Revelation* 22:16). Jesus said in *Matthew* 27:46,

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

All of which identifies Jesus as the Messiah Son of Joseph of his time.

Adolf Hitler was a messianic figure who led the thousand year *Reich*, drove the Jews to Palestine and expanded Marx's communist world government. [89](#) Zionists have often asserted that Moses saved the Jews by

persecuting them. Both Moses and Hitler redeemed the Jews through cruelty. Zionist Jakob Klatzkin stated in 1925,

"When Moses came to redeem the children of Israel, their leaders said to him, 'You have made our odor evil in the eyes of Pharaoh and in the eyes of his servants, giving them a sword with which to kill us.' Nevertheless, Moses persisted in worsening the situation of the people, and he saved them." [90](#)

Adolf Hitler was the Zionists' modern Moses and was thought by many to be the Messiah Son of Joseph of his generation.

When the Hebrew letter *Vav*, which is also the number 6, is spelled out, it reads *Vav-Aleph-Vav*. This represents the *Trein M'shechin*, which is the Aramaic term for the twin messiahs Messiah Son of Joseph and Messiah Son of David. This what they are called in the *Zohar*. Moses is represented by the letter *Aleph* in the middle, and Messiah Son of Joseph and Messiah Son of David are represented by the two *Vavs* which surround the *Aleph*.

The letter *Aleph* closely resembles a Swastika in shape and the Swastika may be viewed as a cryptic form of the Hebrew letter *Aleph*. Jesus called himself the "Alpha and the Omega". *Revelation* 1:8,

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Revelation 1:17-18,

"17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Revelation 22:13,

"13 I am Alpha and Omega, the beginning and the end, the first and the last."

The Greek letters *Alpha* and *Omega* are *Aleph* and *Tav* in Hebrew. *Aleph* is in the shape of a Swastika and *Tav* is in the form of the cross. *Psalm* 119 begins with *Aleph* and ends with *Tav*, as is shown in the Complete Jewish Bible translation,

"(Alef) 119 How happy are those whose way of life is blameless, who live by the Torah of Adonai! [***] 119:169 (Tav) Let my cry come before you, ADONAI; in keeping with your word, give me understanding."

The Age of Pisces, the Christian era, began with the cross (*Tav*) and Jesus the Messiah Son of Joseph and nearly ended with the Swastika (*Aleph*) and Adolf Hitler the Messiah Son of Joseph. In cabalah the Age of Pisces is the age of Jewish persecution under the whip of Esau, an age which brings the Jewish People redemption under the repelling force of the Messiah Son of Joseph, while ultimately consuming the Gentiles, so that in the Age of Aquarius the Messiah Son of David can ingather Jewry as their attractive force and take away Death by removing its source, Samael and the Gentiles. Both Jesus and Hitler carried whips with which to drive out the Jews. Jesus' act of driving the money changers out of the Temple with a whip was highly symbolic of the dispersion of the Jews soon to come. Jesus drove the Jews out of Palestine with a whip so that Hitler could redeem them through punishment and drive them back to Palestine with a whip.

Aleph is the letter of Moses, and not coincidentally the sign of Adolf Hitler in the form of the Swastika. Moses drove the Jews towards Palestine. The rise of the Swastika was a banner heralding the movement of the Jews out of Europe and into Palestine, just as Moses led the Israelites out of Egypt. As the age ends, the footsteps of the approaching World to Come begin to be counted down and the work of the Messiah Son of Joseph accelerates. Hitler sped things up quite a bit.

This countdown began in the six hundredth year of the sixth millennium, or the year 5600 on the Hebrew calendar which is 1840 AD. This period corresponds to the Sephira Yesod on the sephirothic tree of life, which immediately precedes the Malkhuth, Shekinah, the Kingdom of the World to Come. Yesod is the Messiah Son of Joseph.

There are three androgynous trinities within the sephirotic tree of life, which signify the three two thousand year ages of the six days of creation, and which start at the top with the androgynous crown, Adam Kadmon, Kether, the male Chokma and female Binah. They are the Age of Taurus, the Patriarchs, from Adam to Abraham, and the first two days of creation. They also represent the Parents and the Son. Their element is fire (*Atziluth*).

Next progressing down through the history of creation is the trinity of androgynous Tiferet, male Chesed and female Geburah. They are the third and fourth days of creation and the Age of Aries, Judaism. Their element is air (*Briah*)

The third and final trinity of the sephirotic tree of life is that of androgynous Yesod, male Netzach and female Hod. Their element is water (*Yetsirah*), This is the Age of Pisces, Christendom and the fifth and the sixth and final day of creation.

The seventh day is the Sabbath Millennium of Malkhuth, the Age of Aquarius, the androgyny of Shekinah/Yahweh, the Kingdom. Its element is Earth (*Assiah*).

Starting at 1840 AD, the Messiah Son of Joseph became hyperactive bringing much misery to humanity in order to hasten the arrival Messiah Son of David and the messianic era of the Jewish World to Come. The birthpangs of the messianic age take place in Yesod in 999 steps. This is the period of unprecedented suffering and requires endurance leading up to the Kingdom Malkhuth, which is only androgynous because Shekinah will have reunited with Yahweh and the Jews will have become androgynous beings again having been restored with their twin-souls male and female in one. Malkhuth lies alone on the sephirotic tree without a male or female accompaniment, because Yahweh and Shekinah will then be one.

There is a great deal of numerology inherent in the schematics of the sephirotic tree of life. As Philo Judaeus pointed out, the number six is a mystical and highly significant number which consists of the odd number 3 times the even number 2, as in the three trinities times the two day ages factoring into six thousand years of the existence of the old world. The number 6 is also the letter *Vav*, which signifies the Holy Serpent, and its absence the six million Jews of the Holocaust and the year of return 5708. There are six directions, above and below, East and West, and North and South. A cube has six sides, the Star of David has six points, etc. etc. etc.

Joel David Bakst addressed the Gaon of Vilna's cabalistic interpretation of the letter *Vav* in the context of the Divine Name and the twin messiahs, the *Trein M'shechin* of Messiah Son of Joseph and Messiah Son of David,

"He then explains that the letter *vav* of the Divine Name is the collective channel that connects the lower and upper realms. When this *Vav* is expanded, or written out in full, however, it is spelled *vav aleph vav*. The two *vavs* then signify the *Trein M'shechin* and the *Aleph* between them is Moses.

[***]

He writes further:

This is the meaning of the verse, (Genesis 49:10), 'The scepter will not depart from Judah, nor the staff from between his feet, until Shiloh will come.' [*Shiloh* is an appellation for King Messiah—Rashi]. This is what the *Zohar* is referring to here, namely, that at that time there will necessarily be two messiahs, i.e., the two *vavs* (the scepter and the staff) and Moses (*Shiloh*), who is the *aleph* between the *vavs*." [21](#)

The letter *Vav* is also the number 6, as in six million. When misspelled to lack one *Vav*, as it is in *Leviticus* 25:10, the Hebrew word for "you shall return" adds up to 708. The year on the Hebrew calendar 5708 is the year 1948 AD when the Jews returned to Israel less six million. Two-thirds of European Jewry is alleged to have died in the Holocaust, and here again it should be pointed out that two times three equals six, the three ages of two thousand years each, which make up the six thousand years, the six days of creation.

Rabbi Benjamin Blech wrote in his book *The Secrets of Hebrew Words*, Rowman & Littlefield, Inc., Lanham, Maryland, (1991/2001/2004), at pages 214-215,

"These are the words chosen to be inscribed on the Liberty Bell. It is in the Jubilee year that 'ye shall return every man unto his possession and ye shall return every man unto his family.'

The Hebrew word for 'ye shall return,' (TaShuVU), seems to be spelled incorrectly. Grammatically it requires another (vav). It ought to read (TaShUVU).

Why is it lacking the letter (vav), which stands for 6? (TaShuVU) (without the 'vav') is a prediction to the Jewish people of ultimate return to their national homeland. (TaShuVU) in numbers adds up to 708: (tav) = 400, (shin) = 300, (vet) = 2, (vav) = 6). When we write the year, we ignore the millennia. In 1948 on the secular calendar, we witnessed the miracle of Jewish return to Israel. On the Hebrew calendar it was the year 5708. That was the year predicted by the incomplete word (TaShuVU), you shall return. We did return, lacking 6—an all-important 6 million of our people who perished during the Holocaust.

Yet the fulfillment of the prediction of return in precisely that year implied by the gematria of (TaShuVU) gives us firm hope that the words of the Prophets for Final Redemption will come true as well."

Cast into The Liberty Bell near the top is,

"Proclaim LIBERTY Throughout all the Land unto all the Inhabitants Thereof Lev. XXV / X".

Blech is referring to another passage within the same chapter and verse of *Leviticus* 25:10,

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and **ye shall return** every man unto his possession, and **ye shall return** every man unto his family."

It should be noted that *Leviticus* chapter 26 warned the Jews that they would be exiled if they broke the covenant,

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste."

The often repeated claim that 2/3 of European Jewry perished in the Holocaust is an affirmation that ancient prophecies that the Jews would be tried in a furnace of affliction and that two-thirds of them would perish were correct and were fulfilled. *Isaiah* 48:10 states that Yahweh will try the Jews in a furnace of affliction,

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

The book of *Deuteronomy* 4:20 states,

"But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day."

Ezekiel 20:38,

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

Daniel 12:10,

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The book of *Ezekiel* 5:12 states that two-thirds of Jews will die as divine retribution,

"A third *part* of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third *part* shall fall by the sword round about thee and I will scatter a third *part* into all the winds, and I will draw out a sword after them."

The book of *Zechariah* 13:8, 9 also states that two-thirds of Jews will die prior to redemption,

"8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. 9 And I will bring the third *part* through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, The LORD *is* my God."

II *Esdras* 16:73,

"Then shall they be known who are my chosen, and they shall be tried, as the gold in the fire:"

The numerological significance of the number 6 (*Vav*) manifests itself in the very beginning of the Old Testament in *Genesis* 1:1,

"In the beginning God created the heaven and the earth."

The sixth word in this passage in the original Hebrew appears as "and" in the King James English translation. [92](#) It is spelled *Vav-Aleph-Tav* in Hebrew. This signifies the fulfilment of creation in six days (six thousand years) at which time the Earth will mirror the Heavens after both are restored to their original state in the beginning. The number 6 (*Vav*) unites the Heavens and the Earth, and the beginning and the end, *Aleph* and *Tav*, the Alpha and the Omega, the swastika and the cross.

The *Sefer Yetzirah* 4:1-4 states that there are six dimensions or directions or extremities: Above and Below, East and West, North and South, with the Temple in the middle as the central and Sabbath seventh-point. The Star of David reflects these directions. The top point of triangle pointing up is Above. The lower left point is West. The lower right point is South. The bottom point of the triangle pointing down is Below. The top left point is North. The top right point is East. In the middle sits the Temple. The triangles represent the adage as above, so below. The Temple is the seventh point and represents the Sabbath Millennium, the rest period after

the six days of creation when only Jews will be left alive. The Temple is where everything returns to its source.

Sefer Yetzirah 4:1-4 states,

"There were formed seven 'double' letters: Bet [b/v], Gimel [g/j], Dalet [d/dh], Kaph [k/kh], Pe [p/ph], Resh [r/rr], Tav [t/th], each has two voices, either aspirated or softened. These are the foundations of Life, Peace, Riches, Beauty or Reputation, Wisdom, Fruitfulness, and Power. These are double, because their opposites take part in life, opposed to Life is Death; to Peace, War; to Riches, Poverty; to Beauty or Reputation, Deformity or Disrepute; to Wisdom, Ignorance; to Fruitfulness, Sterility; to Power, Slavery. These seven double letters point out the dimensions, East, West, height, depth, North, South, with the Holy Temple in the middle, sustaining all things." [93](#)

The *Zohar* conveys a story that the alphabet was reversed for two thousand years before creation and then began with the letter *Tav* and ended with *Aleph*. This myth also places the Hebrew letter *Zade* in the role of androgynous Adam/Eve. The story states that *Tav*, the cross, is associated with Death because it is the last letter of *Maveth*. Based on this story, it was proper for the Christian Era to begin with *Tav*, the cross, Death, and end with *Aleph*, the Swastika and ensign of Moses shepherding the Jews home to Palestine. Death, *Tav*, entered the world in the beginning when Adam sinned. It is also appropriate for the Sabbath Millennium to commence with *Aleph*, or *Beth*, as it was in the beginning, so it will be in the end.

The Soncino translation of the *Zohar*, Bereshit, Section 1, Pages 2b-3b, states,

"IN THE BEGINNING. Rab Hamnuna the Venerable said: We find here a reversal of the order of the letters of the Alphabet, the first two words Bereshith bara-'inthe- beginning He-created'-commencing with beth, whereas the two words following, Elohim eth-'God the'- commence with aleph. The reason is as follows. When the Holy One, blessed be He, was about to make the world, all the letters of the Alphabet were still embryonic, and for two thousand years the Holy One, blessed be He, had contemplated

them and toyed with them. When He came to create the world, all the letters presented themselves before Him in reversed order. The letter Tau advanced in front and pleaded: May it please Thee, O Lord of the world, to place me first in the creation of the world, seeing that I am the concluding letter of EMeTh (Truth) which is engraved upon Thy seal, and seeing that Thou art called by this very name of EMeTh, it is most appropriate for the King to begin with the final letter of EMeTh and to create with me the world. The Holy One, blessed be He, said to her: Thou art worthy and deserving, but it is not proper that I begin with thee the creation of the world, since thou art destined to serve as a mark on the foreheads of the faithful ones (vide Ezek. IX, 4) who have kept the Law from Aleph to Tau, and through the absence of this mark the rest will be killed; and, further, thou formest the conclusion of MaWeTh (death). Hence thou art not meet to initiate the creation of the world.

[***]

Enters the Zade and says: O Lord of the world, may it please Thee to create with me the world, inasmuch as I am the sign of the righteous (Zadikim) and of Thyself who art called righteous, as it is written, 'For the Lord is righteous, he loveth righteousness' (Ps. XI, 7), and hence it is meet to create the world with me. The Lord made answer: O Zade, thou art Zade, and thou signifyest righteousness, but thou must be concealed, thou mayest not come out in the open so much lest thou givest the world cause for offence. For thou consistest of the letter nun surmounted by the letter yod (representing together the male and the female principles). And this is the mystery of the creation of the first man, who was created with two faces (male and female combined). In the same way the nun and the yod in the zade are turned back to back and not face to face, whether the zade is upright or turned downwards. The Holy One, blessed be He, said to her further, I will in time divide thee in two, so as to appear face to face, but thou wilt go up in another place. She then departed.

[***]

The Beth then entered and said: O Lord of the world, may it please Thee to put me first in the creation of the world, since I represent

the benedictions (Berakhoth) offered to Thee on high and below. The Holy One, blessed be He, said to her: Assuredly, with thee I will create the world, and thou shalt form the beginning in the creation of the world. The letter Aleph remained in her place without presenting herself. Said the Holy One, blessed be His name: Aleph, Aleph, wherefore comest thou not before Me like the rest of the letters? She answered: Because I saw all the other letters leaving Thy presence without any success. What, then, could I achieve there? And further, since Thou hast already bestowed on the letter Beth this great gift, it is not meet for the Supreme King to take away the gift which He has made to His servant and give it to another. The Lord said to her: Aleph, Aleph, although I will begin the creation of the world with the beth, thou wilt remain the first of the letters. My unity shall not be expressed except through thee, on thee shall be based all calculations and operations of the world, and unity shall not be expressed save by the letter Aleph. Then the Holy One, blessed be His name, made higher-world letters of a large pattern and lowerworld letters of a small pattern. It is therefore that we have here two words beginning with beth (Bereshith bara) and then two words beginning with aleph (Elohim eth). They represent the higher-world letters and the lower-world letters, which two operate, above and below, together and as one."

The passage from the *Zohar* just quoted above declares that *Tav* is the mark on the forehead which spared the righteous when Yahweh commanded the slaughter of the sinners,

"Thou art worthy and deserving, but it is not proper that I begin with thee the creation of the world, since thou art destined to serve as a mark on the foreheads of the faithful ones (vide Ezek. IX, 4) who have kept the Law from Aleph to Tau, and through the absence of this mark the rest will be killed."

Ezekiel 9 states,

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with

his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

In 1812, a Hungarian rabbi named Joseph Crooll informed us of the biblical sources which state that the Jews will first rule over, and then exterminate, the Gentiles; and that the nation of Israel would be founded in 1948 AD when the messiah would appear and establish his kingdom. Crooll explained that the word "Adam" is composed of three letters in Hebrew A-D-M which as an acronym represent Adam-David-Messiah. The time period

from Adam to David would therefore match the period of time from David to the Messiah. Since 2,854 years elapsed from Adam to David, it would also be 2,854 years from David to the Messiah, which means the Messiah would appear in 5708 on the Hebrew Calendar which begins with the creation of Adam. The year 5708 corresponds to 1948 AD, the year Israel was founded. Crooll also laid special emphasis on the sixth hundredth of the sixth millennium, 5600 on the Hebrew calendar which was 1840 AD, the year Yesod commenced and the year that the Messiah Son of Joseph became hyperactive during the footsteps leading to Messiah Son of David. 1840 was the year the birthpangs of the messiah commenced and it was the year that cabalah and Communism were unleashed on the world. Crooll wrote hundreds of years ago,

"THE MESSIAH WAS TO BE CONQUEROR .—He will subdue all nations by his coming; and he who will be called the Messiah, and whoever is the true Messiah, will be able to perform and finish every thing; nay, without fighting he will never settle his kingdom; and this we shall here prove. —Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm ii. 8.

1. To obtain this large inheritance and possession, cannot be done except by fighting, as it is written, Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psalm ii. 9.

2. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Daniel ii. 34.

3. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs of brass, and thou shalt beat in pieces many nations; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah iv. 13.

4. That we should be saved from our enemies, and from the hand of all that hate us. Luke i. 71 .

5. The Lord of Hosts shall defend them; and they shall devour and subdue with sling stones; and they shall drink and make a noise as

through wine; and they shall be filled like bowls, and as the corners of the altar. Zech. ix. 15.

6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the nations round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Zech. xii. 6.

Although the king, Messiah, with his people Israel, shall fight all nations, yet the victory will not be theirs, but the Lord's, for so it is written.

1. Then shall the Lord go forth, and fight against the nations, as when he fought in the day of battle. Zech. xiv. 3. The Lord is a man of war. Exodus xv. 3.

2. The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea, roar, he shall prevail against his enemies. Isaiah xlii. 13.

Perhaps the Gentiles will say, we never shall go and fight against the Messiah; this is not true, for when he shall come, they shall not believe him to be the Messiah, although they will see wonders in heaven and on earth, yet shall they not believe him: and so it is written, The king's of the earth shall set themselves, and the rulers take counsel together against the Lord and against his anointed. Psalm ii. 2.

The Gentiles are challenged to a battle. 3. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Joel iii. 9.

The challenge is accepted. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look, &c. Micah iv. 11. And all the nations shall be gathered together against Jerusalem. Zech. xii. 3.

Jerusalem shall be taken by the Gentiles. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Zech. xiv. 2. This will be the last battle in this world; and after this battle shall the kingdom of the Messiah be established, from one end of the world to the other end.

Thus far it is clearly proved, that the kingdom of the Messiah cannot be established, until he first fight against the Gentiles. This will be his commission to appear like a mighty king, and subdue all, but he will not be a preacher.

A particular observation concerning the law of Moses. Every man knows that whatever has a beginning has also an end. We know that man was formed of dust, and unto it he must return; the nature of man is changeable in all his actions; to-day he is bad, to-morrow he is good; to-day he is good, and to-morrow he is bad; to-day he says Yes, and to-morrow he says No; to-day he says No, and to-morrow he says Yes; to-day he says, I will, but to-morrow, I will not; what he had spoken yesterday, to-day he has already forgotten; what he shall speak to-morrow, he knows not; nay, the very minute before, he knows not what he shall speak. But we know this, that there is only one that has no beginning and no end, and this is God: no man will contradict me when I say, that every word that God intended to speak to man, was known to him from everlasting; he, by his Godly wisdom, prepared to himself a drawing by which he was to build this world; in this drawing were specified, the length and breadth of it; and there was an appointed time for every thing, when to begin and when to end; every nation, that was to appear afterwards, was called by its name; and a great number of particular men were called by their name beforehand, yea, every man that was to be born was known unto him: in this drawing were also described, particular rivers and their names, particular mountains and their names, deserts and their names, cities and their names: in this drawing is also to be found how long this world shall exist; also the good and bad fortune of every nation: this drawing is commonly known by the name of *the law of Moses*. He, by his Godly wisdom, prepared also sub-drawings; but all of them are only the channels of the former: these sub-drawings are commonly known by the name of the prophets. In due time, when he thought proper by his Godly wisdom to create this world, every thing appeared according as it was described in this great drawing.

Abridgment of the Law and the Prophets.— We find in this drawing that in six days the world was created. We ask, why just

six days, neither more nor less? We also believe that he who created this world in six days, could have done it in one day, in one hour, nay, in one minute: here we must acknowledge, that it was intended to represent something. *One* reason is this, to shew that the number of six is a complete number, which is to denote the four quarters of this world, heaven above, and the earth beneath; these six points include the whole description of the drawing, and the Lord over the whole of this great fabric is only one. This point will be handled more in the following pages. *Secondly*, That each day is to represent a thousand years, that is, that this world shall exist for the space of six thousand years; the seventh day, which is called the sabbath, represented, that after six thousand years, there shall be a sabbatical time for a thousand years.

The Creation of man was the last; his name was called Adam: in the original this name consists only of three letters, viz. [Hebrew characters: Mem Daleth Aleph] ADM. In this name is represented the beginning of the world, also the centre, and the end. The letter A denotes Adam, the letter D is David, the M is the Messiah.

In the year of the creation, 2854, David was born; and so long as it is from Adam to David, even so long, or near it, will be the time of the coming of the Messiah; but never before. By this account it appears, that the time of the appearance of the Messiah is near at hand; for if we add 2854, then the coming of the Messiah will be in the year of the creation 5708 [1948 AD]. This present year we count 5571, and here we find that there are yet 137 years to the time of his coming; but we know that this time will be shortened; and, according to the opinion of one great and eminent Rabbi, there are only 29 years more to the time of his coming, and when we shall begin to count 5600 all things in this world will be settled." [94](#)

The *Zohar* iterates a prophecy of the Yesod, the sephirothic sphere of the Messiah Son of Joseph and the of the birthpangs of the Messiah Son of David, which commence on the six hundredth year of the sixth millennium, 1840 AD, or 5600 on the Hebrew calendar,

"She therefore lies in the dust all the day of the He, that is, the whole of the fifth thousand, which is symbolised [117a] by the Vau, begins, the Vau will resuscitate the He at six times ten (an allusion to the sixty souls), which means the Vau repeated ten times. The Vau will ascend to the Yod and redescend to the He. The Vau will be multiplied into the He ten times, making sixty, when it will raise the exiles from the dust. At every sixty years of the sixth thousand the He will mount a stage higher, acquiring greater strength. And after six hundred years of the sixth thousand there will be opened the gates of wisdom above and the fountains of wisdom below, and the world will make preparations on the sixth day of the week, when the sun is about to set. [***] R, Judah said in reply: 'This is what I have learnt from my father concerning the mysteries of the letters of the Divine Name, and of the duration of the world as well as of the days of creation, all of which belongs to the same mystical doctrine. At that time the rainbow will appear in the cloud in radiant colours, like a woman that decks herself out for her husband, in fulfilment of the verse, 'and I will look upon it, that I may remember the everlasting covenant' (Gen. IX, 16), a passage already explained elsewhere. 'I will see it' with all its bright colours, and I will thus 'remember the everlasting covenant.' Who is the everlasting covenant? It is the community of Israel. The Vau will join the He, and will resuscitate her from the dust. When the Vau shall move to join the He, heavenly signs will appear in the world, and the Reubenites will make war against all the world; and so the community of Israel will be raised from the dust, for the Holy One will have dwelt with her in exile years to the number of Vau times Yod, that is, six times ten, after which she will be raised, and vengeance will be executed on the world, and the lowly will be exalted.' Said R. Jose to him: 'All you say is right, being [117b] mystically indicated by the letters, and we need not enter upon any other calculations regarding the end (qets). For in the book of the venerable R. Yeba we find the same calculation. The verse, 'Then shall the land satisfy her Sabbaths' (Lev. XXVI, 34) is an allusion to the mystical implication of the Vau, as indicated in a subsequent verse, 'And I will remember my covenant with Jacob'¹ (Ibid. 42), and it then says, 'and I will remember the land' (Ibid.), indicating

the community of Israel. The word 'will satisfy' (tirzeh) signifies that the Holy One will be favourable to her. As for the 'one day' of which the companions have spoken, it is assuredly all hidden with the Holy One, and it is all found in the mystery of the letters of the Divine Name; for R. Jose here has revealed the end of the exile by means of these letters.' [***] Happy are those who will be left alive at the end of the sixth millennium to enter on the Sabbath."

95

Arthur Edward Waite summarized the Zoharic literature on the date of the arrival of the messiah in his book *The Secret Doctrine in Israel: A Study of the Zohar and Its Connections*, Occult Research Press, New York, (n.d.), pp. 148-150. He also described the great rainbow the Zohar claimed will then appear. The rainbow is the sign of the covenant Yahweh made with the Earth promising that he would never again destroy the world by flood (*Genesis* 9:11-17).

This Noahidic symbol of the rainbow appeared on the flag of the Reformation. The Reformation was a Judaizing heresy against the Roman Catholic Church meant to make Christianity increasingly conform to the Noahide Laws. The Judaizing heresy of the Reformation ultimately caused the unnecessary deaths of tens of millions of Christians in the many bloody wars of the Reformation and Counter-Reformation, especially the costly Thirty Years' War. The Reformer Thomas Müntzer is often depicted with a rainbow flag in his hand. In modern times, the rainbow flag represents the rainbow of the *Zohar* and is employed as a symbol of androgyny that hangs before many Christian Churches as a now universal symbol of homosexuality, androgyny and transsexuality.

A. E. Waite wrote,

"In the time of the letter He¹—that is, when the He shall rise from the earth—God will fulfil that which is mentioned in Isaiah. The reference is to c. lx, at the end of verse 22, and it reads in the Authorised Version: 'I the Lord will hasten it in his time';² but the Zohar gives: 'I am the Lord; and it is I who will hasten these marvels when the time thereof shall have come.' When Israel was driven from its abode the letters of the Sacred Name were separated one from another, if it be permissible so to speak; the He

was separated from the Vau; and hence the Psalmist said: 'I am dumb with silence.'³ When the Vau is separated from the He the Word is stilled. The day of the letter He is the fifth millenary—the period of Israel in exile. When the sixth millenary comes, the Vau shall raise up the He, and Israel shall be lifted also from the dust.⁴ After six hundred years of the sixth millenary the Gates of Supreme Wisdom shall open, and the springs of Wisdom shall begin to pour upon this world, which will make ready to enter worthily into the seventh millenary, and this latter will constitute the Sabbath of creation.

Assuming that we have a proper point of departure for calculation, we have in another place¹ the exact year of the Messiah's advent. When sixty years shall have elapsed after the sixth century of the sixth millenary, it is said that heaven shall visit the daughter of Jacob. In the seventieth year the King Messiah shall be revealed in the province of Galilee. The portents will be as follows: (1) The rainbow—which is now tarnished, because it serves only as a memorial that the world will be destroyed no more by a deluge—will shine with very brilliant dyes, like a betrothed lady adorning herself to enter into the presence of her spouse.² (2) A star will appear in the East and swallow up seven stars in the North.³ (3) Presumably after a period, a fixed star will appear in the middle of the firmament and will be visible for seventy days. It will have seventy rays and will be surrounded by seventy other stars.⁴ (4) The city of Rome will fall to pieces⁵—an intimation which should be of moment to the hot gospel of certain protestant second-advent preachers, whose vestiges remain among us. (5) A great King will rise up and conquer the world.⁶ There will be war against Israel, but the chosen people shall be delivered. According to one account, the seventy celestial chiefs who rule the seventy nations of the earth will marshal all the legions of the world to make war on the sacred city of Jerusalem, but they will be exterminated by the power of the Holy One.⁷ It is written: 'And the house of Jacob shall be a fire, and the house of Joseph a flame and the house of Esau for stubble.' As such stubble, by such fire and flame shall the nations perish. Thereafter the King Messiah will cause Jerusalem

to be rebuilt;² the Holy one will remember that covenant which He has made with Israel; and in that day will David be also raised up.³ The Messiah will draw to him the whole world; it shall be so to the end of the century; and then the Vau shall be united with the He.⁴ It will be the period of true bridals; the Messiah will bring about union between the palaces above and below, as also between El and Shaddai.⁵

The present place of Messiah, according to the prevailing opinion, is in the Garden of Eden, but as the testimony is not in full accord must be left open as to whether this is the Eden above or that which is below. Wheresoever it be, there is a most secret place in the hiddenness which is called the Bird's Nest, and therein he abides.⁶ In the Paradise there is also a certain place which is called the Palace of the Sick;⁷ the Messiah enters therein and calls upon all the diseases, sorrows and troubles of Israel in exile to assail himself, and this comes to pass accordingly. Were it otherwise there is no one who could suffer the penalty due to his misdeeds. Hence it is said: 'Surely he hath borne our griefs, and carried our sorrows.'⁸ So long as Israel dwelt in the Holy Land, and sacrifices were offered therein, Israel was preserved thereby from all maladies and penalties; now it is the Messiah who bears them—as it is affirmed, for the whole world; but I fear that this can be understood only as the world of Israel.⁹"

The *Zohar* calculates the year of the arrival of the messiah based upon the Hebrew letter *Vav*, which is also the number 6,

"R. Simeon discoursed on the verse: And I will remember my covenant with Jacob, etc. (Lev. XXVI, 42). 'The name Jacob', he said, 'is here written in full, with the letter vau. For what reason? In the first place as an allusion to the grade of Wisdom, the realm where Jacob dwells. But the chief reason is because the passage speaks of the exile of Israel, intimating that the redemption of Israel will come about through the mystic force of the letter vau, namely, in the sixth millennium, and, more precisely, after six seconds and a half a time. When the sixtieth year shall have passed

over the threshold of the sixth millennium, the God of heaven will visit the daughter of Jacob with a preliminary remembrance (p'qidah). Another six and a half years will then elapse, and there will be a full remembrance of her; then another six years, making together seventy-two years and a half. In the year sixty-six the Messiah will appear in the land of Galilee. [***] Happy are those who will be left alive at the end of the sixth millennium to enter on the Sabbath." [96](#)

There is no shortage of speculation as to the identity of the Messiah Son of Joseph and Messiah Son of David of our generation. Many of his followers thought that the seventh and final Rebbe of the Chabad Lubavitch dynasty Menachem Mendel Schneerson was the messiah, and many still do despite his having passed away in 1994. Donald Trump was called both "Messiah" and "Cyrus". Cyrus is considered to have been the Messiah Son of Joseph of his day. Trump's Jewish daughter Ivanka Trump was dubbed "Queen Esther". Esther is thought to have been the Messiah "Son" of Joseph of her generation. Trump might well have functioned as Messiah Son of Joseph under the direction of Chabad Lubavitch through his son-in-law Jared Kushner, Vladimir Putin and Benjamin Netanyahu, who may also have been a Messiah Son of Joseph.

Dannielle (Dossy) Blumenthal PhD, @DrDannielle, tweeted on 9 November 2018,

"1) I think @POTUS is Mashiach Ben Yosef.
There, I said it, and now let me explain what that means." [97](#)

Dr. Blumenthal then followed up with a long series of tweets explaining her reasons for concluding that President Donald Trump is the Messiah Son of Joseph, including post #10,

"10) However, President Trump cannot be the religious Messiah for the Jewish people. I think he can be the POLITICAL Messiah, the forerunner to Messiah. The one we speak of as 'Mashiach ben Yossef.'" [98](#)

Jesus and Hitler were the Messiah Son of Josephs of their generation. Each has done great harm to the Gentiles and each helped to preserve the Nation of the Jews, thereby accelerating the *Tikkun Olam* that will bring about the World to Come.

The Messiah Son of Joseph is the left side, the Gentile side. He repels the Jews using the power of the Gentiles to force the Jews towards Israel, which also causes the Gentiles to consume themselves in the process, as in the case of Hitler and Jesus. The Messiah Son of David will then rule over the entire Earth and judge the Gentiles condemning every last one of them to death. Samael, Satan, will concurrently either be chained up for one thousand years, or be destroyed. This will end death for the Jews, because the evil and darkness of Gentiles and Samael is the source of Death and it disappears in their absence. Samael is the Angel of Death and his people, the Gentiles, are demonic and kill Jews. Cabalah teaches that Samael should be chained up in Jerusalem, meaning that Jews should control all opposition groups and use them to serve Jewish agendas.

Joel David Bakst discussed the transition of power from Messiah Son of Joseph to Messiah Son of David, and the notion that death will be "reabsorbed" meaning Samael will be withdrawn,

"In his commentary on the *Tikkuney Zohar Chadash* the Gaon is very explicit concerning the existence of these two modes of redemption:

'The left hand repels and the right hand brings close'— This is the meaning of the verse, 'For a small moment I have forsaken you, but with great mercies I shall gather you' (Isaiah 54:7). The final Redemption will come from the 'right' side [of *rachamim*/mercy]. In the meantime, however, it will begin from the 'left'. This same principle is the basis of the verse, 'His left hand is under my head, but His right hand will embrace me' (Song of Songs 2:6). The beginning that will come from the left is called *pekidah*/remembrance). It will be similar to the beginning of the Second Temple Era when Cyrus allowed all the Jews to return, yet most of them did not leave [the

Diaspora]. Following this, however, the Redemption will come from the right side.

[***]

Commenting on the Gaon's own reference to the two messianic eras, R. Yitzchak Izik Chaver writes:

Israel's redemption from the physical subjugation of other nations will come about specifically through Mashiach ben Yoseph. It is for this reason that his mission involves the [initial] ingathering of the exiles. Ultimate spiritual liberation from the Angel of Death, however, will only be brought about through Mashiach ben David.

The *Leshem* (R. Shlomo Eliyashiv) writes:

This matter [of the primordial split in the *Tohu*] is also the secret of the two eras of Mashiach ben Yoseph and Mashiach ben David.

[***]

In the section quoted above from R. Isaac, he gave Mashiach ben Yoseph the job of redeeming Israel from physical subjugation and Mashiach ben David the job of redeeming us from the Angel of Death." [99](#)

Messiah Son of Joseph is the repelling force, often of anti-Semitism, pushing the Jews towards Palestine. Messiah Son of David will be the attractive force drawing in the last remnants of the Diaspora into Israel. The hyperactivity of Messiah Son of Joseph takes place from 5600 to 6000, which prepares the way for Messiah Son of David through the birthpangs; i.e. wars, climate change, plagues, revolutions, genocides, strife, civil unrest, wild fires, earthquakes, tsunamis, etc. This split caused Shekinah to separate from Yahweh. The Wikipedia page for Zeir Anpin states,

"Zeir Anpin, the emotional sephirot centred on Tiferet (Beauty), is the transcendent revelation of God to Creation ('The Holy One Blessed Be He'), a perceptible manifestation of the essential Divine infinity (the Tetragrammaton name of God). Nukvah

('Female' of Zeir Anpin) is the indwelling immanent Shekhinah (Feminine Divine Presence) within Creation, the concealed Divine finitude (the name Elokim). In Medieval Kabbalah, the sin of Adam, as well as later sin, introduces apparent separation (perceived from Creation) between the two, bringing exile and constriction on High. The task of man is restoring union (Yichud) to the Male and Female Divine manifestations. This is the origin of the Kabbalistic prayer formula recited before performing a Jewish observance. Within the tetragrammaton, the first two letters signify the Concealed World/Upper Unity with God, and the latter two signify the Created World/Lower Unity:

'For the sake of the union of the Holy One Blessed be He,
and His Shekhinah, to unite the name Y-H with V-H in a
perfect union, in the name of all Israel'

In Lurianic Kabbalah, the origin of disharmony in the Sephirot is located earlier, in the primordial Realm of Tohu before the creation of Man, though later sin brings further exile. The task of man, while also affecting Male-Female union on High, involves Messianic redemption of the exiled 'Sparks of Holiness' (Birur) from Tohu that are scattered within Physical existence. Birur becomes the inner dimension of Yichud. Each indwelling spark is relatively female in relation to the person who redeems it from captivity. The collectivity of all sparks, similar to the collective People of Israel, also comprises the exiled Shekhinah, awaiting raising up to God." [100](#)

The two Serpents are referred to as the two Leviathans and are ultimately the same snake with two tails. This imagery appears in the form of the Christian idol Abraxas who has two snakes for legs. It also exists in the cabalistic idol of the Ouroboros with two tails in its mouth to represent the singularity of the two Serpents/Leviathans/Messiahs. Shekinah hovers over the sea where the Leviathans live and the Evil Serpent will be purged when the Kingdom, the Malkhuth, arrives and so the Gentiles will disappear when all is restored, Shekinah hovers over the waters and the divine light fills the *tzimtzum*, as it was in the beginning in *Genesis*, so it will be at the

end when the Sabbath Millennium commences. The old world will perish after having stood for six thousand years. Then all will rest in the Sabbath Millennium.

Samael, as the guardian angel and prince of princes of the Gentiles correctly accuses the Jews of their sins for 364 days of the year, but on the 365th day of the year, on the Day of Atonement, he takes back those accusations and instead falsely accuses the Gentiles for all the sins of the Jews for the previous year. Samael's other name "Hassatan" or Satan adds up to 364 in the gematria for this very reason.

The Gentiles form 70 nations which are descended from the 70 "Generations of Noah", the 70 peoples ascribed to Noah's descendants. These 70 nations have seventy guardian angels, or princes, in the court of the heavens, as above, so below. Samael is the prince of princes of these 70 heavenly princes and is the guardian angel of the nations, of the *Goyim*, and more specifically of Edom and Esau, the 71st nation, which was followed by Jacob, the 72nd nation. Jacob has no such evil prince, but is instead ruled by Yahweh.

The 70 princes are shells (also referred to as "bark" or "husks") of darkness and are called *Qliphoth* or *Kelifot* meaning that which obstructs and conceals divine light, i.e. they are manifestations of Satan and evil. The 70 princes or guardian angels of the Gentiles are called *Sáre hattuma* or Princes of Uncleaness and *Malache chabbala* or Angels of Destruction. The Jews' guardian angel is Michael and Gabriel also watches over them, but they are ultimately guarded and overseen by Shekinah and Yahweh the way the Gentiles are watched over by Samael and Lilith, but in a positive instead of negative way. There are 70 Generations of Noah which produced the 70 nations of Gentiles, but Edom and Israel, Esau and Jacob, form the 71st and 72nd nations. Samael is the prince of Edom and the 71st heavenly prince, and so the prince of princes of the Gentiles in the heavenly court of Gentile guardian angels. Israel, Jacob is not ruled by a heavenly prince, but instead is directly under the watchful eye and dominion of the King of Heaven, Yahweh.

The Old Testament states that the messiah will judge the nations and exterminate them. This may take the form of 70 nations gathering as a council just before the messianic era, with a 71st head of the council, as above, so below. The messiah will then judge the members of this council

and pronounce the death sentence upon them, despite all their pleas for mercy and their acknowledgment of the authority of the messiah. At the same time, Yahweh will cast down the 70 princes in Heaven and destroy Samael. Johann Andreas Eisenmenger wrote,

"The Treatise *Maarecheth hælahuth*, in the Explanation of *Chajat*, informs us, that, at a certain Period of Time, the Souls of the Seventy Nations will lose their Existence, or be annihilated. The Words run thus, 'In the great Year of Jubilee, no Nation will remain; for in that Year the World will be destroy'd and made desolate. In what then have the *Jews* the Preeminence of them (*the Seventy Nations*)? To this the Answer is, That the Destruction is to be understood of the *Kelifoth* (i. e. *Shells*) which are the Evil Spirits; for they shall be quite exterminated from the World. And therefore all the Souls of those Nations that are deriv'd from them shall be put to Shame and cut off, because the Causes of their Existence will be utterly at an End, and their Names be kept no more in Remembrance." [101](#)

The talmudic scholar Michael Higger, citing a long list of authoritative sources, wrote that the unrighteous Gentiles will be exterminated,

"In general, the peoples of the world will be divided into two main groups, the Israelitic and the non-Israelitic. The former will be righteous; they will live in accordance with the wishes of one, universal God; they will be thirsty for knowledge, and willing, even to the point of martyrdom, to spread ethical truths to the world. All the other peoples, on the other hand, will be known for their detestable practices, idolatry, and similar acts of wickedness. They will be destroyed and will disappear from earth before the ushering in of the ideal era. All these unrighteous nations will be called to judgment, before they are punished and doomed. The severe sentence of their doom will be pronounced upon them only after they have been given a fair trial, when it will have become evident that their existence would hinder the advent of the ideal era. Thus, at the coming of the Messiah, when all righteous nations

will pay homage to the ideal righteous leader, and offer gifts to him, the wicked and corrupt nations, by realizing the approach of their doom, will bring similar presents to the Messiah. Their gifts and pretended acknowledgment of the new era, will be bluntly rejected. For the really wicked nations, like the wicked individuals, must disappear from earth before an ideal human society of righteous nations can be established. No ideal era of mankind can be established as long as there are people living idolatrous, ungodly lives; as long as there are oppressors of the righteous, friends of slavery, enemies of freedom and liberty, and defiant enemies of God.

[***]

Moreover, rabbinic sources, in speaking of Israel's fate in the ideal era, ascribe Israel's spiritual victory in the future to the fact that righteousness will be victorious over wickedness, and the upright and just will succeed in bringing about the disappearance of the unrighteous from the earth.

[***]

Consequently, before the Kingdom of God will be established, a number of important reforms and changes will take place. Idolatry and idol worshippers, wicked people, unrighteous nations will disappear from the earth." [102](#)

In 2017, Secretary of State for the United States John Kerry and French Minister of Foreign Affairs Jean-Marc Ayrault hosted a 70 nation council meant to sponsor peace talks between Israelis and Palestinians. [103](#) The family name "Kerry" is a deliberate crypto-Jewish corruption of "Kohn". [104](#) There is a modern day "Organization of 70 Nations". [105](#)

The cabalistic belief that there are 70 Gentile nations with 70 heavenly princes who live ten each on the seven "planets" is derived from Canaanite religion and the Cabalists are in fact Pagans. The Canaanite goddess Asherah had 70 children and these are the guardian angels and princes of the 70 nations of the world. The Hebrew word *Goyim* means nations and the cabalah teaches that the *Goyim* have 70 guardian angels and that the head of these, the chief guardian angel of the Gentiles is Satan, a.k.a. Jesus, Azazel and Samael. They are careful to refer to him as a guardian angel, demon or prince, not as a god, so as not to worship him as a god. They are also careful

to distinguish the sacrificial goat they offer to Satan as being a mere gift given in exchange for services to be rendered, and not a form of worship or prayer offering to a god.

The Wikipedia article "Generations of Noah" states,

"The correspondences extend forward as well: there are 70 names in the Table, corresponding to the 70 Israelites who go down into Egypt at the end of Genesis and to the 70 elders of Israel who go up the mountain at Sinai to meet with God in Exodus. The symbolic force of these numbers is underscored by the way the names are frequently arranged in groups of seven, suggesting that the Table is a symbolic means of implying universal moral obligation. The number 70 also parallels a corruption of the account in the Hebrew religion, the Canaanite mythology, where 70 represents the number of gods in the divine clan who are each assigned a subject people, and where the supreme god El and his consort, Asherah, has the title 'Mother/Father of 70 gods', which, due to the coming of monotheism, had to be changed, but its symbolism lived on in the new religion." [106](#)

It is for the purpose of passing their sins off onto Gentiles and leading the Gentiles to abandon their own gods, that the ancient Jews created Christianity. Christianity serves as a religion for Gentiles which supplants their Pagan gods and which converted their Pagan houses of worship into temples of Satan. Yahweh is a jealous god. The Jews were following his commandments to kill off other gods when they created Christianity and imposed it on the Gentiles. Christianity confuses the 70 heavenly princes.

The image of the crucifixion is a ghastly and demonic image. Many Christian churches and cathedrals are richly decorated with images of Death, Hell and demons. Christian passion plays and paintings and reliefs of the scourging of Christ are sadomasochistic displays.

Killing off the gods of the Gentiles through Christianity at the point of a sword removed the Gentiles' supernatural protection and replaced it with Satan as the dubious the guardian angel of the Gentiles in the form of Jesus Christ. Satan betrays this trust and gladly accepts the gift of the scapegoat and the sins of the Jews. Satan is a connoisseur of sin. Satan places the burden of those Jewish sins on those he is duty bound to protect, the

Gentiles. The Jews thereby unburden themselves of their sins and damn the Gentiles to hell all in one stroke.

The Old Testament story of the twin brothers Esau and Jacob, who were born to Isaac and Rebekah, symbolizes the relationship between Jews and Gentiles from the Jewish perspective. The Talmudic and cabalistic view is that Esau is descended from Cain, who was the son of Eve and the Serpent Samael/Lilith and whose dark seed became the Gentiles. The Adam of Gentile creation is Adam Belial, which is Satan. Jacob, on the other hand, is descended from a different Adam, Adam Ahelion, who had within him all the divine and androgynous souls of the Jews. Jacob comes from the side of the light. Adam Ahelion is Yahweh/Shekinah.

Cabalah follows the older Gnostic view which predates even the Talmud. The Gnostics believed that Cain was the son of Adam and his first wife Lilith, the demon. The Talmud teaches that Cain was born of Eve and the Serpent. The divergent views meet somewhat when one considers the fact that Lilith would have placed her child in Eve's womb by copulating with her as Samael.

The Gnostic *Book of the Generations of Adam* 4:1 states,

"Eight times since our leaving the Garden, the moon had become new, when a son was born to my wife Lilith. We all rejoiced at his appearing, and on the eighth day, when I dedicated him to Jehovah, I called him Cain [meaning acquisition]. 'I have named him this,' I explained, 'because we have acquired this child from Jehovah.' The appearance of my son Cain was not like ours, for he seemed to have the mark of the satans on him, although this was not clearly visible to the physical eye. Despite this, I rejoiced in my son and tried to raise him up to Jehovah." [107](#)

The Gnostic tract *Principles of the New Covenant* 9:5, states that Cain is the son of the Serpent,

"9:5 You are the descendants of the Eloheim, and their beauty radiates from you. This was not true of Cain, for his father was the serpent. The serpent adulterated the race of the Eloheim, and from his adultery proceeded murder, for the enmity of darkness versus Light was reproduced in Cain's enmity toward his brother Abel.

This same enmity caused Judas, Cain's son, to betray the Son of the Eloheim. When the children of darkness engage in sexual intercourse with the children of Light, it is an adulterous act which produces death." [108](#)

The *Zohar*, I, 28b-29a, states that the Gentiles are beasts. The nations which are descended from Eve and the Serpent, through Cain, are Esau, Amalek, the Christians and more generally all the heathen Gentiles. They will all be exterminated,

"At that time the mixed multitude shall pass away from the world [***] Of them it is further said, AND THE SERPENT WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE; i.e. they are more evil than all the Gentiles, and they are the offspring of the original serpent that beguiled Eve. The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29a] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them." [109](#)

Yebamoth 103b states that Serpent infused Eve with lust when they copulated. The Jews were cleansed of this lust infused into Eve by the Serpent, on Mount Sinai (*Abodah Zarah* 22b. *Shabbath* 145b-146a). *Yebamoth* 63a states that Adam had intercourse with all animals and beasts, but only derived satisfaction from Eve. Voltaire ridiculed Judaism and Jews for their laws against sexual relations with animals, which laws Voltaire

alleged indicate that the practice of bestiality was rampant among ancient Jews, for otherwise Jews would have required no such laws proscribing bestiality. [110](#)

The Babylonian Talmud, tractate *Yebamoth*, folio 103b, states,

"For R. Johanan stated: When the serpent copulated with Eve, he infused her with lust. The lust of the Israelites who stood at Mount Sinai, came to an end, the lust of the idolaters who did not stand at Mount Sinai did not come to an end." [111](#)

The Babylonian Talmud, tractate *Abodah Zarah*, folio 22b, states,

"Heathens prefer the cattle of Israelites to their own wives, for R. Johanan said: When the serpent came unto Eve he infused filthy lust into her. If that be so [the same should apply] also to Israel! — When Israel stood at Sinai that lust was eliminated, but the lust of idolaters, who did not stand at Sinai, did not cease." [112](#)

The Babylonian Talmud, tractate *Shabbath*, folio 145b-146a, states,

"Why are idolaters lustful? Because they did not stand at Mount Sinai. For when the serpent came upon Eve he injected a lust into her: [as for] the Israelites who stood at Mount Sinai, their lustfulness departed; the idolaters, who did not stand at Mount Sinai, their lustfulness did not depart." [113](#)

The *Zohar* I, 47a, states,

"SAID Rabbi Abba: 'Nephesh hahaya' (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?"

Said Rabbi Eleazar: 'They emanate from the left side of the sephirotic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, 'Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind' (Gen. 1-24). Wherefore

does the word 'lemina' (after his kind) occur twice? It is to confirm what has just been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off." [114](#)

"Cut off" means to exterminate.

The belief that the union of Eve and Satan produced Cain is specifically stated in the *Jalkut Chadash*, Folio 3, Column 3, number 12 and Folio 4, column 4, numbers 43 and 52 (Cf. J. Eisenmenger, J. A. Eisenmenger, *The Traditions of the Jews, Contained in the Talmud and other Mystical Writings*, Volume 1, J. Robinson, London, (1748), pp. 197-198).

Religious Jews believe that they were cleansed of Satan's seed, the "impurity", when Moses received the law at Sinai, which was supposedly offered to all the Gentiles, who rejected it. This mythology partially forms the basis for their belief that they are obliged to exterminate the Gentiles, who are the Satanic descendants of Cain/Esau/Amalek/Haman.

Cain's descendants met up with the "two chiefs" who stir up the lusts of Gentiles. The *Zohar* states:

"When Cain was banished from the face of the earth, he descended into that land and there propagated his kind. That earth consists of two sections, one enveloped in light, the other in darkness, and there are two chiefs, one ruling over the light, the other over the darkness. These two chiefs were at perpetual war with each other, until the time of Cain's arrival, when they joined together and made peace; and therefore they are now one body with two heads. These two chiefs were named Afrira and Kastimon. They, moreover, bear the likeness of holy angels, having six wings. One of them had the face of an ox and the other that of an eagle. But when they became united they assumed the image of man. In time of darkness they change into the form of a two-headed serpent, and crawl like a serpent, and swoop into the abyss, and bathe in the great sea. When they reach the abode of 'Uzza and 'Azael they stir them up and rouse them. These then leap into the dark mountains, thinking that their day of judgement has come before the Holy

One, blessed be His Name. The two chiefs then swim about in the great sea, and when night comes they fly off to Na'amah, the mother of the demons (shedim), by whom the first saints were seduced; but when they think to approach her she leaps away six thousand parasangs, and assumes all shapes and forms in the midst of the sons of men, so that the sons of men may be led astray after her. These two chiefs then fly about through the world, and return to their abode, where they arouse the sensual desires in the descendants of Cain to bear children." [115](#)

Compare this cabalistic story to that of Edward Bulwer-Lytton in his book about *Vril*, titled *The Coming Race*.

Genesis 6:1-5 states that angels came down to Earth and slept with human beings,

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The Old Testament continues in *Numbers* 13:28, 32-33, which states,

"28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. [***] 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw

the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

I *Enoch* also tells such stories.

Jacob is smarter than Esau and tricks Esau into surrendering his birthright to Jacob. Esau hates Jacob for deceiving him and stealing his birthright. Esau is hairy like a goat. Jacob puts goatskins on his arms to trick his blind father Isaac into believing he is Esau. Since Esau was the firstborn, Isaac sought to bless Esau but was instead tricked into blessing Jacob. Isaac subsequently cursed Esau to be Jacob's soldier and his slave. The blessings and the curses pass along to the descendants of Esau, the Gentiles, and the descendants of Jacob, the Jews. Esau is not only hairy like a goat, he becomes the scapegoat for Jacob and the sacrificial animal of Jewish ritual sacrifices. Jews often say that Esau hates Jacob and Jacob tricks Esau and by this they mean that Gentiles are genetically predisposed to anti-Semitism and are dull witted, impulsive and gullible.

Esau is descended from Cain who slew Abel. Judaism portrays Jews as being like Abel. Abel prays for the extermination of the descendants of Cain. I *Enoch* 22:7).

"And he answered and said to me, saying: 'That is the spirit that proceeded from Abel, whom his brother Cain slew; and it laments on his account till his seed is destroyed from the face of the earth and his seed disappear from among the seed of men.'" [116](#)

Yahweh commanded the Jews to exterminate the descendants of Cain, Esau, Agag, Haman and the Amalekites. *Deuteronomy* 25:19,

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

Genesis 1:1-5 states,

"In the beginning God created the heaven and the earth. And the earth was without form [*Tohu*], and void [*Bohu*]; and darkness [Gentiles] was upon the face of the deep. And the Spirit of God [Shekinah] moved upon the face of the waters. And God said, Let there be light: and there was light [Jews]. And God saw the light, that it was good: and God divided the light from the darkness [chose and separated out the Jews]. And God called the light Day [Adam Ahelion], and the darkness he called Night [Adam Belial]. And the evening and the morning were the first day."

The *Zohar* I, 24b-29a, explicitly states that peoples other than the Jews will be exterminated when the Jews form a State in Palestine, that Gentiles are products of the chaos and void (*Tohu* and *Bohu*) of *Genesis* 1:1-5 and must be destroyed so that the light of the Ein Sof can fill the world as happened when Shekinah (the Holy Spirit or Asherah goddess of the sea) hovered over the waters; and *Tohu* and *Bohu*, chaos, void and darkness, gave way to light,

"[24b] THESE ARE THE GENERATIONS OF THE HEAVENS AND THE EARTH. We have laid down that the expression 'these are' denotes that those mentioned before are henceforth of no account. In this case what is referred to is the products of *tohu* (emptiness) hinted at in the second verse of the first chapter, 'and the earth was *tohu* and *bohu*'. These it is of which we have learnt that 'God created worlds and destroyed them'. On account of this the earth was 'dazed' (*tohah*) and 'bewildered' (*bohah*), as if to say, 'How could God create worlds to destroy them? It were better not to create them.' Similarly it is said of the heavens, 'the heavens have vanished like smoke' (Is. LI, 6). But in fact we have here an indication of what is meant by the expression 'destroyed them' showing that God does not really destroy the works of His hands. The explanation is this. God created the world by means of the Torah, that is to say, in so far as it is called *Reshith*. By this *Reshith* He created the heavens and the earth, and He supports them by it, because the word *Bereshith* contains the word *brith* (covenant); this covenant is referred to in the verse: 'Were it not for my covenant with the day and night, I had not appointed the

ordinances of heaven and earth' (Jer. XXXIII, 25). This heaven is that of which it is said 'the heavens are the heavens of the Lord' (Ps. CXV, 16), and this earth is the 'land of the living' comprising seven lands of which David said: 'I will walk before the Lord in the lands of the living' (Ibid. CXVI, 9). Afterwards He created a heaven and an earth [25a] resting on Tohu (emptiness), and having no foundation, i.e. 'covenant', to support them. For this reason God sought to give to the nations of the world the Law containing the covenant of the circumcision, but they were not willing to accept it, and consequently the earth remained parched and desolate. Hence we read: 'Let the waters be gathered to one place, and let the dry land appear.' By 'the waters' we understand in this connection the Torah; by 'one place' we understand Israel, whose souls are attached to that place of which it is written, 'blessed is the glory of the Lord from his place'. The glory of the Lord is the lower Shekinah; 'his place' is the upper Shekinah; and since their souls are from that quarter, the name of the Lord rests upon them, and it is said of them, 'for the portion of the Lord is his people'. In this way 'the waters were gathered to one place'. The Torah is the salvation of the world, and the Gentiles who did not accept it were left dry and parched. It is in this way that God created worlds and destroyed them, viz. those who do not keep the precepts of the Law; not that He destroys His own works, as some fancy. For why indeed should He destroy His sons, of whom it is written: behibar'am (when they were created) in this passage, which may be analysed into behe' beraam, 'He created them by means of He' (symbolising the attribute of mercy)? This refers to those of the Gentiles who embrace Judaism. Moses, before leaving Egypt, sought to enrol proselytes, thinking that they were of those who had been thus created through the letter He', but they were not sincere, and therefore they caused him to be degraded, as it is written, 'Go, get thee down, for the people (i.e. thy proselytes) have dealt corruptly' (Ex. XXXII, 7). There are five sections among the 'mixed multitude', Nefilim, Gibborim, Anakim, Refaim, and Amalekites. The Amalekites are those who are left from the time of the Flood, from those of whom it is written, 'and he blotted out all living substance'; those who have been left from this class

in this fourth captivity make themselves leaders by main force, and are scourges to Israel; of them it is written, 'for the earth was full of violence because of them'. These are the Amalekites. Of the Nefilim (lit. fallen ones) it is said: 'and the sons of God saw the daughters of man that they were fair' (Ibid.). These form a second category of the Nefilim, already mentioned above, in this way When God thought of making man, He said: 'Let us make man in our image, etc.' i.e. He intended to make him head over the celestial beings, who were to be his deputies, like Joseph over the governors of Egypt (Gen. XLI, 41). The angels thereupon began to malign him and say, 'What is man that Thou shouldst remember him, seeing that he will assuredly sin before Thee.' Said God to them, 'If ye were on earth like him, ye would sin worse.' And so it was, for 'when the sons of God saw the daughters of man', they fell in love with them, and God cast them down from heaven. These were [25b] Uzza and Azael; from them the 'mixed multitude' derive their souls, and therefore they also are called nefilim, because they fall into fornication with fair women. For this, God casts them out from the future world, in which they have no portion, and gives them their reward in this world, as it is written, 'He repays his enemies to their faces' (Deut. VII, 10). The Gibborim (mighty ones) are those of whom it is written: 'they are the mighty ones... men of name' (Gen. VI, 4). They come from the side of those who said 'Come, let us build a city and make to us a name' (Gen. XI, 4). These men erect synagogues and colleges, and place in them scrolls of the law with rich ornaments, but they do it not for the sake of God, but only to make themselves a name, and in consequence the powers of evil prevail over Israel (who should be humble like the dust of the earth), according to the verse: 'and the waters prevailed very much upon the earth' (Gen. VII, 19). The Refaim (lit. weak ones), the fourth section of the 'mixed multitude', are those who, if they see Israel in trouble, abandon them, even though they are in a position to help them, and they also neglect the Torah and those who study it in order to ingratiate themselves with the non-Jews. Of them it is said, 'They are Refaim (shades), they shall not arise' (Is. XXVI, 14); when redemption shall come to Israel, 'all their memory shall perish' (Ibid.). The last section, the

Anakim (lit. giants), are those who treat with contumely those of whom it is written, 'they shall be as necklaces (anakim) to thy neck'. Of them it is said, 'the Refaim are likewise counted as Anakim', i.e. they are on a par with one another. All these tend to bring the world back to the state of '*tohu and bohu*', and they caused the destruction of the Temple. But as '*tohu and bohu*' gave place to light, so when God reveals Himself they will be wiped off the earth. But withal redemption will not be complete until Amalek will be exterminated, for against Amalek the oath was taken that 'the Lord will have war against Amalek from generation to generation' (Ex. xvii, 16). [28a] THIS TIME BONE OF MY BONE AND FLESH OF MY FLESH. This is said of the Shekinah, the betrothed maiden, by the Central Column, as though to say, 'I know that this is bone of my bone and flesh of my flesh; so this of a surety shall be called woman, from the supernal realm, which is Mother, for she was taken from the realm of the Father, which is Yod.' And as with the Central Column, so with Moses below. At that time every Israelite will find his twin-soul, as it is written, 'I shall give to you a new heart, and a new spirit I shall place within you' (Ezek. XXXVI, 26), and again, 'And your sons and your daughters shall prophesy' (Joel III, 1); these are [28b] the new souls with which the Israelites are to be endowed, according to the dictum, 'the son of David will not come until all the souls to be enclosed in bodies have been exhausted', and then the new ones shall come. At that time the mixed multitude shall pass away from the world, and it will be possible to say of Moses and of Israel, each in reference to his twin-soul, 'and the man and his wife were both naked and were not ashamed', because unchastity shall pass away from the world, namely those who caused the captivity, the mixed multitude. Of them it is further said, AND THE SERPENT WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE; i.e. they are more subtle for evil than all the Gentiles, and they are the offspring of the original serpent that beguiled Eve. The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel.... From Cain was descended Jethro, the father-in-law of Moses, as it is written, 'And the sons of

the Kenite the father-in-law of Moses' (Jud. I, 16), and according to tradition he was called Kenite because he originated from Cain. Moses, in order to screen the reproach of his father-in-law, sought to convert the 'mixed multitude' (the descendants of Cain), although God warned him, saying, 'They are of an evil stock; beware of them.' Through them Moses was banished from his proper place and was not privileged to enter the land of Israel, for through them he sinned in striking the rock when he was told to speak to it (Num. XX, 8); it was they who brought him to this. And withal God takes account of a good motive, and since Moses' motive in converting them was good, as has been said, therefore God said to him, 'I shall make thee a nation greater and mightier than he' (Ibid. XIV, 12). In regard to them it is written, 'Whoso hath sinned against me, him will I blot out of my book' (Ex. XXXII, 33), for they are of the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' (Deut. XXV, 19): it was they who caused the two tablets of the Law to be broken, whereupon, AND THE EYES OF BOTH OF THEM WERE OPENED AND THEY KNEW THAT THEY WERE NAKED, i.e. Israel became aware that they were sunk in the mire of Egypt, being without Torah, so that it could be said of them 'and thou wast naked and bare'.... Next it says, AND THEY SEWED FIG LEAVES, that is to say, they sought to cover themselves with various husks from the 'mixed multitude'; but their real covering is the fringes of the Tzitzith and the straps of the phylacteries, of which it is said, AND THE LORD GOD MADE FOR THE MAN AND HIS WIFE COATS OF SKIN AND COVERED THEM; this refers more properly to the phylacteries, while the fringes are designed in the words AND THEY MADE FOR THEMSELVES GIRDLES. AND THEY HEARD THE VOICE OF THE LORD GOD, ETC. This alludes to the time when Israel came to Mount Sinai as it is written, 'Hath a people heard the voice of God speaking from the midst of the fire, etc.' The mixed multitude then perished, those who said to Moses, 'Let not God speak with us lest we die' (Ex. XX, 16). These are the prototypes of the unlearned (Am haaretz), of whom it is said, 'cursed is he that lieth with any manner of beast' (Deut. XXVII, 21), because they are from the side

of the serpent, of which it is said, 'cursed art thou from among all the beasts' (Gen. III, 14). Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the side of mazikin (goblins), for the souls [29a] of the wicked are literally the mazikin (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael, and they are not all equal, but this side of the serpent is accursed above all of them."

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It is crucial to understand the accusation that non-Jews derive from *Tohu* and *Bohu*, are the "Sons of Darkness" and are the chaos and void in the opening lines of *Genesis* 1:1-5; because this means that they must perish to make way for the light because Gentiles literally are impurity and darkness, literally evil and the seed of Satan.

Genesis 1:1-5 states,

"In the beginning God created the heaven and the earth. And the earth was without form [*Tohu*], and void [*Bohu*]; and darkness [Gentiles] was upon the face of the deep. And the Spirit of God [Shekinah/Asherah] moved upon the face of the waters. And God said, Let there be light: and there was light [Jews]. And God saw the light, that it was good: and God divided the light from the darkness [chose and separated out the Jews]. And God called the light Day [Adam Ahelion], and the darkness he called Night [Adam Belial]. And the evening and the morning were the first day."

Just as the Canaanite goddess of the sea Ashera/Shekina hovered over the waters and the light appeared and was separated from the darkness, Yahweh separated the Jews from the darkness, chaos and void (*Tohu* and *Bohu*) of the Gentiles. Gentiles must be exterminated in order for the light

of the Ein Sof to fill the vacuum which was created when the Ein Sof contracted itself to make way for creation (*tzimtzum*). Only then will the 6 days of creation come be completed.

Leviticus 20:26 states,

"You must be holy to me, because I the Lord am holy, and I have separated you from all other peoples to be my own."—CEB

Numbers 23:9 states,

"For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations."

Genesis 28:1, 6 states,

"28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. [***] 28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;"

Exodus 34:11-17 states,

"Observe thou that which I command thee *this* day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their

daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods."

Deuteronomy 7:2-3 states,

"And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

I Kings 11:1-8 states,

"But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites: Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."

Nehemiah 9:2; 13:3, 23-30 states,

"9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their

fathers. [***] 13:3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. [***] 13:23¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: 13:24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. 13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 13:26 Did not Solomon king of Israel sin by these *things*? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: *nevertheless* even him did outlandish women cause to sin. 13:27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? 13:28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me. 13:29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. 13:30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;"

Malachi 2:10-12 states,

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts."

The Jews are the good "Sons of Light", the sons of Adam Ahelion who is Yahweh/Shekinah. Gentiles are the evil "Sons of Darkness", sons of

Adam Belial who is Samael/Lilith, which is to say Satan.

The Jews must exterminate the Gentiles as part of the Jewish mission of *Tikkun Olam* and restore the world and the light by eliminating the darkness of the Gentiles and gathering the sparks of light of the Jews in Palestine. The written law declared that the Jews are "a light unto the nations"—nations literally meaning Gentiles.

Isaiah 42:6,

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"

Isaiah 49:6,

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Isaiah 60:3,

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The Oral Law of cabalah clarifies those passages, especially so in Isaac Luria's system of *Tikkun Olam* (repairing the world). Luria's cosmology begins with the ineffable Metagod of infinite light contracting itself to make room for its creation. Next it projects emanations of light into the vacuum it leaves behind by contracting. These form the shape of a man Adam Kadmon. The divine light is placed in vessels, seven of which shatter introducing impurity and darkness into the vacuum. In order for this damage to be repaired, Jews must gather the sparks of divine light and extinguish the shells of darkness.

Just as the Ein Sof had to withdraw in a negative act to make room for the emanations of light of the Sephirot and the manifestation of creation in the form of Adam Kadmon, so too must the Gentiles be destroyed to make way for the divine light of the Ein Sof to enter into the world and take their

place thereby repairing the world, which is to say in order for the light to take the place of darkness and shells, the darkness and shells must be destroyed. This is how the Jews serve as a light unto the Gentiles, by removing the darkness of the Gentiles and replacing it with the divine light of the Ein Sof. The Sons of Light exterminate the Sons of Darkness.

Cabalah maintains that the Jews are themselves divine sparks of that light of the Ein Sof, but Gentiles are the supernal refuse, the garbage that was created when the vessels of seven of the Sephirot shattered (*Shevirah*). The chaos (*Tohu*) that was created when the vessels shattered is likened to the Eight Kings of Edom (*Genesis* 1:1-5; 36:31. I *Chronicles* 1:43). This creates an identity between *Tohu* and Esau and the need to remove Esau from existence, because the darkness must give way to the light, just as in the first words of *Genesis*, where *Tohu* gives way to the light and the light is good and remains separate from the darkness, as the Jews must remain separate from Gentiles and be a separate people who dwell alone, ultimate in a world which knows no darkness, no Gentile life. Being a light unto the nations and restoring the world therefore is the act of cleaning up and disposing of the supernal refuse, including the descendants of Esau.

The Jews claim to be the chosen people of Shekinah/Yahweh who will survive into the World to Come, though the Gentiles will not. *Exodus* 19:5-6,

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Deuteronomy 4:20,

"But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day."

Deuteronomy 7:6,

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Deuteronomy 10:15,

"Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day."

Deuteronomy 14:2,

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Deuteronomy 26:18,

"And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;"

Deuteronomy 26:19,

"And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."

I Samuel 12:22,

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people."

Psalms 118:27,

"God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."

Psalms 135:4,

"For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Isaiah 9:2,

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Isaiah 42:16,

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Isaiah 43:20-21,

"The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise."

Isaiah 44:1

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen:"

Isaiah 61:6,

"But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Isaiah 62:12,

"And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Malachi 3:17,

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Christians also claim to be the chosen people. *Titus 2:14,*

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

I Peter 2:9,

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;"

The dispersal of the sparks of divine light when the vessels shattered is likened to the dispersal of the Jews in exile. Shekinah accompanies Jews in the exile and guides them. Jews gather the divine sparks as they themselves ingather. The breaking up of Adam Kadmon when the vessels shattered is likened to the fall of Adam in the Garden. *Tikkun Olam* compels Jews to obey the 613 *Mitzvot* of Maimonides in order to repair the world, three of which command the Jews to exterminate the seed of Amalek pursuant to *Deuteronomy 25:19,*

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

Exodus 17:16,

"For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Numbers 24:20,

"And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."

Shekinah wanders the Earth with the exiled Jews and will not find peace until the Temple is restored, so that she can reconcile with Yahweh, lay with Yahweh and reunite with Yahweh as one androgynous being. Three things must be accomplished so that order is restored to the universe. The Jews must exterminate the Amalekites, rebuild the Temple and anoint a King. These three commandments are enumerated in the Babylonian Talmud in the tractate *Sanhedrin*, folio 20b,

"It has been taught: R. Jose¹² said: Three commandments were given to Israel when they entered the land; [i] to appoint a king; [ii] to cut off the seed of Amalek; [iii] and to build themselves the chosen house [i.e. the Temple] and I do not know which of them has priority. But, when it is said: *The hand upon the throne of the Lord, the Lord will have war with Amalek from generation to generation*,¹³ we must infer that they had first to set up a king, for 'throne' implies a king, as it is written, *Then Solomon sat on the throne of the Lord as king*.¹⁴ Yet I still do not know which [of the other two] comes first, the building of the chosen Temple or the cutting off of the seed of Amalek. Hence, when it is written, *And*

when He giveth you rest from all your enemies round about etc., and then [Scripture proceeds], Then it shall come to pass that the place which the Lord your God shall choose,¹⁵ it is to be inferred that the extermination of Amalek is first. And so it is written of David, And it came to pass when the king dwelt in his house, and the Lord had given him rest from his enemies round about, and the passage continues; that the king said unto Nathan the Prophet: See now, I dwell in a house of cedars etc." [118](#)

Esau and his descendant Amalek are the genetic and reincarnate spirit of Cain who slew Abel. I *Enoch* 22:7 states that the spirit of Abel prays for the extermination of the seed of Cain,

"And he answered and said to me, saying: 'That is the spirit that proceeded from Abel, whom his brother Cain slew; and it laments on his account till his seed is destroyed from the face of the earth and his seed disappear from among the seed of men.'" [119](#)

Exodus 17:16 states,

"For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Obadiah verses 8-10 states,

"Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."

Micah 5:8 states,

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a

young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

The Gnostic *Book of the Generations of Adam* 11:5 hints at Lurian cabalah and the shells or impure vessels of Gentiles and other dark, evil things. It also encourages Christians to give up their material possessions, which bad advice empowers Jews to gain a wealth advantage over Christians and the ability to dominate the professions,

"I ask you, my children, will the Lord Jehovah bless you in this thing? No, for you do not show that Love which is the embodiment of the Divine. Where Love is not evident, the Spirit of the Eloheim does not abide. This whole people is in jeopardy because of the darkness of love of self and worship of possessions, which has entered among you. Do you think that the power of El Shaddai could be exercised in your behalf today, as it was at the time of the Great Victory? I tell you truly that the answer is no, for the power is not in you, and the Lords of Radiant Light cannot put that power into flawed vessels." [120](#)

In its article "Gentile", under the subheading "Rabbinical Modification of Laws", *The Jewish Encyclopedia* states that Yahweh granted the Jews all the property of the Gentiles, because the Gentiles rejected the law which Yahweh offered to all the world on Sinai, but which was only accepted by the Jews (note that "B. M." signifies the tractate "Baba Mezia" in the Babylonian Talmud and "B. K." is tractate "Baba Kamma" of the Talmud):

"With regard to the text 'This is the law when a man dieth in a tent' (Num. xix. 14), they held that only Israelites are men, quoting the prophet, 'Ye my flock, the flock of my pasture, are men' (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B. M. 108b). [***] The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: 'The Lord came from Sinai, and rose up from Seir unto them; he

shined forth from Mount Paran' (Deut. xxxiii. 2), indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His 'shining' legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: 'God came from Teman, and the Holy One from Mount Paran. . . . He stood, and measured the earth; he beheld, and drove asunder [{Hebrew deleted} = 'let loose,' 'outlawed'] the nations' (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Nachian precepts, and hence had decided to outlaw them (B. K. 38a)." [121](#)

The Jewish Bolsheviks made it illegal for non-Jews to own personal property, exterminated the *Bourgeoisie* and syphoned off the wealth of Russia to the Jewish bankers who had put them in power. The Jewish Old Testament book of *Haggai* 2:7-8 states,

"7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. 8 The silver is mine, and the gold is mine, saith the LORD of hosts."

Rabbi Higger wrote in his *The Jewish Utopia* that the Jews will come to possess all the possessions of the Gentiles in the World to Come,

"All the treasures and natural resources of the world will eventually come in possession of the righteous. This would be in keeping with the prophecy of Isaiah: 'And her gain and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her gain shall be for them that dwell before the Lord, to eat their fill and for stately clothing.[Isaiah 23:18]'²⁰ Similarly, the treasures of gold, silver, precious stones, pearls, and valuable vessels that have been lost in the seas and oceans in the course of centuries will be raised up and turned over to the righteous.²¹ Joseph hid three treasuries in Egypt: One was discovered by Korah, one by Antoninus, and one is reserved for the righteous in

the ideal world.²² [***] Gold will be of secondary importance in the new social and economic order. Eventually, all the friction, jealousy, quarrels, and misunderstandings that exist under the present system, will not be known in the ideal Messianic era.³¹⁹ The city of Jerusalem will possess most of the gold and precious stones of the world. That ideal city will be practically full of those metals and stones, so that the people of the world will realize the vanity and absurdity of wasting their lives in accumulating those imaginary valuables.³²⁰ [***] And the gates of Jerusalem shall be builded with sapphire and emerald. And all thy walls with precious stone. The towers of Jerusalem shall be builded with gold. And their battlements with pure gold. The streets of Jerusalem shall be paved with carbuncle and stones of Ophir." [122](#)

The Gnostic book *Truth's Good News* 5:5; 6:1-2; 9:3-4, anticipates and perhaps forms the basis for the cabalistic doctrines that the human race has Parents male and female, who are one androgynous unity, and that the mother is the daughter, the father is the son and vice versa; that the Ein Sof, the limitless light emits emanations which created the Parents and that an error occurred when filling the vessels of reality; and further that "Even the Parents themselves are an emanation of the Eternal Sea through the Parents",

"5:5 When Error encounters this resurrected Christ, it is troubled. It doesn't know what to do in the face of this manifestation of Reality. It weeps and moans in fear, for it has no power over that which has divine substance. Error is shown for the empty vessel which is its reality. When it encounters the solid substance of the resurrected Christ, it crumbles like a fragile dish that hits a solid wall. By its very nature, Error can only endure for a little while, but the nature of Christ is to endure forever. It is the same with their emanations on the mortal plane. The emanations of Error soon disappear, but the emanations of Christ, those who are perfected and sanctified in him, continue forever. They have entered that place where nothing corrodes, nothing destroys, nothing removes.

6:1. Everything that exists is an emanation of the Eternal Sea through the Parents. Even the Parents themselves are an emanation of the Eternal Sea through the Parents. In the same manner, the Only Begotten Son is the Son of the Only Begotten of the Father. So, also, the Father is the Mother, and the Mother is the Father; the Father and Mother are One. The Master, himself, said, 'I am in the Parents, and the Parents are in me; the Parents and I are one.' This is a mystery which mortal mind cannot absorb, but when we have put on the mind of Christ, it is perfectly comprehensible to us. Then we perceive the Reality of all things, and the illusion of separateness ceases to exist in us. This is the reason the Redeemer said, 'When you know Truth, you will be freed from the illusion of separateness, for the power of that illusion is ignorance of Reality. Never fear Truth, for the knowledge of Truth has only the power to free, never to enslave.'

6:2. Everything that exists existed first in the mind of the Parents. When they speak the word, that which was in their mind takes on its own existence, but it is not a separate existence, although it may appear to be. That which they give a name becomes a reality within them, so everything is a manifestation of the Logos. When they gave a name to their Redemptive Power, it was the Logos that could save all the manifestations of Logos. Thus we are all manifestations of the Divine, and we all live within the Divine, for 'we live, we move, we exist in the Divine.' Apart from the Divine, there is no existence, for there is no 'apart from the Divine.'

9:3. The Father is the Only Begotten of the Father. The name of the Father is the Son. The name of the Son is the Father. The name of the Mother is the Daughter, and the name of the Daughter is the Mother. So the Son is the Heavenly Father and the Daughter is the Earthly Mother. Even among mortals, don't sons become fathers and daughters become mothers. This is an image of Divine Reality. If we are children of Divine Parents, we must become Divine Parents ourselves, so that all things move forward in a Divine Spiral.

9:4. It is this that the Redeemer descended to unfold to us. All the hidden knowledge depends on the fact of Divine Progression. The Redeemer showed us that the Parents are within us, and we are

within the Parents. He called them his Parents and our Parents, as he called them his Gods and our Gods. If they are our Parents, then we will become as they are. If we are their children, we will grow to become like them. This is the great mystery. We are anthropos, children of Divine Anthropos. The potential of divinity is born in the elect, and it can be acquired by everyone else, for we are all children of the same Divine Parents. Sophia is calling. Listen to her call. Follow her voice, and she will lead you unerringly through the Christ to the Source from which you came. Amen."

[123](#)

II *Esdras* 6:6-9, 54-59 foreshadows Lurian cabalah and states that Gentiles are nothing but "spittle" and shells of the broken vessels that cover the divine light with darkness, and that Gentiles (Esau) must be exterminated in order for the messianic age to begin, because only Jews (Jacob) are permitted entrance into it,

"6:6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other. 6:7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? 6:8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau. 6:9 For Esau is the end of the world, and Jacob is the beginning of it that followeth. [***] 6:54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen. 6:55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes 6:56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel. 6:57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us. 6:58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands. 6:59 If the world now be made for our sakes, why do we not

possess an inheritance with the world? how long shall this endure?"

The process of cleansing the world of Gentiles begins in Palestine. Yahweh commands the Jews to cast out the 7 nations of Palestine in *Deuteronomy 7:1-6*,

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Exodus 19:5-6 states,

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel."

Genesis 27:34-41 curses Esau to serve Jacob as Jacob's slave working the fields, and as a soldier fighting for Jacob's cause, not his own,

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."

Zechariah 8:23 states,

"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Based upon this Old Testament passage, the Babylonian Talmud states that Jews are each entitled to 2,800 Gentile slaves. *Shabbath* 32b states,

"Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the

nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc" [124](#)

The Dead Sea scrolls contain an account of the *War Between Esau and Jacob*, in which Jacob slays Esau and enslaves his descendants for all time,

"Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother, on his right breast and slew him. [***] And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always. And they continued to pay tribute to Jacob until the day that he went down into Egypt. And the sons of Edom did not get quit of the yoke of servitude which the twelve sons of Jacob had imposed on them." [125](#)

In the Old Testament, the Jews repeatedly call themselves the "holy seed" and the "elect" of their gods, who will survive the apocalypse, after which time the Jews will have exterminated all non-Jews. [126](#) In the *Babylonian Talmud* it states that non-Jews and proselytes will have no place in the future world. [127](#) The Jews plan on sending all non-Jews to Hell forever. [128](#)

Ezra reacted violently to the news that the "holy seed" was mixing with the evil Gentiles. *Ezra* 9:

"Now when these *things* were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the **holy seed** have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at

the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, The land, *unto* which ye go to possess it, *is* an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till *thou* hadst consumed us, so that *there should be* no remnant nor escaping? O LORD God of Israel, thou *art* righteous: for we remain *yet* escaped, as *it is* this day: behold, we

are before thee in our trespasses: for *we* cannot stand before thee because of this."

Ezra 10:9-14:

"Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us."

I *Esdras* 8:70,

"For both they and their sons have married with their daughters, and the **holy seed** is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity."

Isaiah 6:10-13,

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be

wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the **holy seed** shall be the substance thereof."

The Talmudic scholar Michael Higger wrote a book about the World to Come entitled *The Jewish Utopia*. His work proves that there is a contemporary wish among some Jews to exterminate the Gentiles and create an exclusive Utopia for Jews. Higger stated in his book, which appeared in 1932, that Jews and only Jews are the divine light incarnate and have holy seed,

"Isaiah's prophecy will then be realized: 'And their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.' Israel will thus become a light, a symbol of the ideal life for the nations, so that, in the words of Isaiah, 'the nations shall walk at Israel's light, and kings at the brightness of Israel's rising.' [***] We should understand in a similar sense the passage in the Book of Jubilees, concerning the seed of Abraham and Isaac: 'And that all the seed of his sons should be Gentiles; but from the sons of Isaac one should become a **holy seed** and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into possession of God, that it should be unto the Lord a people for His possession above all nations and that it should become a kingdom and priests and a holy nation.' The nations will gradually come to the realization that godliness is identical with righteousness, that God cleaves to Israel, the ideal righteous nation.

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In the rabbinic terminology, the spiritual fire of Israel will devour the wicked nations. The following biblical verse will then be fulfilled: 'And all the peoples of the earth shall see that the name of the Lord is called upon thee, and they shall be afraid of thee.' The

prophecy of Isaiah will likewise be realized: 'And their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.' Light, the emblem of the individual righteous, will also be the emblem of Israel. For, the Lord will be to the ideal people an everlasting light. 'Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days.' Unto Israel that light of the sun of righteousness shall arise with healing in its wings. Thus, in the ideal era, the light and glory of Israel will be of a divine nature, and, therefore, resemble the flaming glory of the Lord. This is the force of Isaiah's prophecy: 'And the light of Israel shall be for a fire, and his Holy One for a flame.' Again, as in the case of the individual righteous, God's goodness is stored up for the ideal Israel, the righteous people. Hence, the exclamation of the Psalmist: 'Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee!' Abundance, joy, wealth, plenty, and other sources of happiness, await Israel, the righteous people, in the ideal era. Israel will be blessed eternally, because their blessing will come no more through mortals, but directly from God. As the ideal, upright people, they will be loved and favored by God." [129](#)

Note that Jews are encouraged to accumulate and celebrate money and wealth, while Christians are taught that money, wealth and property are the root of all evil, which puts them at an extreme disadvantage when competing with Jews. I *Timothy* 6:10 tells Christians to shun wealth,

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Jesus made the accumulation of wealth a mortal sin in *Matthew* 19:24,

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Christianity compels Gentiles to submit to authoritarian rule and taxation (*Matthew* 22:21. *Romans* 13). Whereas Jews are taught to honor their parents on pain of death, Jesus told his followers to hate their parents and their own lives. Jesus said in *Luke* 14:26,

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Exodus 21:17,

"And he that curseth his father, or his mother, shall surely be put to death."

In contrast to the self-defeating fundamental tenets of Christianity, Judaism commands Jewry to employ usury as a means to conquer the world and usher in the World to Come. *Deuteronomy* 15:6; 23:20; 28:12-13,

"15:6 For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. [***] 23:20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. [***] 28:12 The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 28:13 And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:"

The Talmud teaches Jewish people to conceal their wealth, lest the Gentiles become envious (In addition to the Talmudic glosses, *see also*:

Rabbi Ephraim Lunshitz , Kli Yakar). The Babylonian Talmud, tractate *Sanhedrin*, folio 29b, quotes the common Jewish expression,

"A man is wont to disclaim abundance [of wealth]."

The Babylonian Talmud, tractate *Ta'anith*, folio 10b, provides the Judaic Oral Law exegesis of the Torah at *Genesis* 42:1,

"If he forgot that the day was a fast-day, and ate and drank, he should not at least make it apparent to others, and should also not participate in any pleasures on that day, as it is written [Gen. xlii. 1]: 'Why do ye look at one another?' which signifies, that Jacob said to his sons: Why do ye make it appear that ye are satisfied when the other races of Esau and Ishmael around you are starving?"

Though Jesus taught Christians that they could only enter Heaven if they were poor, Jews were taught to capture all the wealth and property of the World and hide their disproportionate wealth from the Gentiles, so that they do not realize that they have been cheated. William Winwood Reade wrote in his book *The Martyrdom of Man* that Jesus Christ was the first Communist,

"A young man named Joshua or Jesus, a carpenter by trade, believed that the world belonged to the devil, and that God would shortly take it from him, and that he the Christ or Anointed would be appointed by God to judge the souls of men, and to reign over them on earth. In politics he was a leveller and communist, in morals he was a monk; he believed that only the poor and the despised would inherit the kingdom of God. All men who had riches or reputations would follow their dethroned master into everlasting pain. He attacked the churchgoing, sabbatarian ever-praying Pharisees; he declared that piety was worthless if it were praised on earth. It was his belief that earthly happiness was a gift from Satan, and should therefore be refused. If a man was poor in this world, that was good; he would be rich in the world to come. If he were miserable and despised, he had reason to rejoice; he was

out of favour with the ruler of this world, namely Satan, and therefore he would be favoured by the new dynasty. On the other hand, if a man were happy, rich, esteemed, and applauded, he was for ever lost. He might have acquired his riches by industry; he might have acquired his reputation by benevolence, honesty, and devotion; but that did not matter; he had received his reward. So Christ taught that men should sell all that they had and give to the poor; that they should renounce all family ties; that they should let tomorrow take care of itself; that they should not trouble about clothes: did, not God adorn the flowers of the fields? He would take care of them also if they would fold their hands together and have faith, and abstain from the impiety of providing for the future. The principles of Jesus were not conducive to the welfare of society; he was put to death by the authorities; his disciples established a commune; Greek Jews were converted by them, and carried the new doctrines over all the world. The Christians in Rome were at first a class of men resembling the Quakers. They called one another brother and sister; they adopted a peculiar garb, and peculiar forms of speech; the Church was at first composed of women, slaves, and illiterate artisans but it soon became the religion of the people in the towns. All were converted excepting the rustics (*pagani*) and the intellectual freethinkers, who formed the aristocracy. Christianity was at first a republican religion; it proclaimed the equality of souls; the bishops were the representatives of God, and the bishops were chosen by the people. But when the emperor adopted Christianity and made it a religion of the state, it became a part of imperial government, and the parable of Dives was forgotten. The religion of the Christians was transformed; its founder was worshipped as a god; there was a doctrine of the incarnation; they had their own holy books, which they declared to have been revealed; they established convents, and nunneries, and splendid temples, adorned with images, and served by priests with shaven heads, who repeated prayers upon rosaries, and who taught that happiness in a future state could best be obtained by long prayers and by liberal presents to the Church. In the Eastern or Greek world, Christianity in no way assisted civilisation, but in the Latin world it softened the fury of the

conquerors, it aided the amalgamation of the races. The Christian priests were revered by the barbarians, and these priests belonged to the conquered people." [130](#)

Michael Higger goes on to say that the "wicked" Gentiles must be exterminated in order to purify the world in preparation for the messianic era, the World to Come,

"In general, the peoples of the world will be divided into two main groups, the Israelitic and the non-Israelitic. The former will be righteous; they will live in accordance with the wishes of one, universal God; they will be thirsty for knowledge, and willing, even to the point of martyrdom, to spread ethical truths to the world. All the other peoples, on the other hand, will be known for their detestable practices, idolatry, and similar acts of wickedness. They will be destroyed and will disappear from earth before the ushering in of the ideal era. All these unrighteous nations will be called to judgment, before they are punished and doomed. The severe sentence of their doom will be pronounced upon them only after they have been given a fair trial, when it will have become evident that their existence would hinder the advent of the ideal era. Thus, at the coming of the Messiah, when all righteous nations will pay homage to the ideal righteous leader, and offer gifts to him, the wicked and corrupt nations, by realizing the approach of their doom, will bring similar presents to the Messiah. Their gifts and pretended acknowledgment of the new era, will be bluntly rejected. For the really wicked nations, like the wicked individuals, must disappear from earth before an ideal human society of righteous nations can be established. No ideal era of mankind can be established as long as there are people living idolatrous, ungodly lives; as long as there are oppressors of the righteous, friends of slavery, enemies of freedom and liberty, and defiant enemies of God.

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Moreover, rabbinic sources, in speaking of Israel's fate in the ideal era, ascribe Israel's spiritual victory in the future to the fact that righteousness will be victorious over wickedness, and the upright

and just will succeed in bringing about the disappearance of the unrighteous from the earth.

[***]

Consequently, before the Kingdom of God will be established, a number of important reforms and changes will take place. Idolatry and idol worshippers, wicked people, unrighteous nations will disappear from the earth." [131](#)

Justinas Pranaitus quoted *Zohar* I, Bereshith 160a to demonstrate that the *Zohar* encourages deceit in the pursuit of conquest,

"Rabbi Jehuda said to him Rabbi Chezkia: 'He is to be praised who is able to free himself from the enemies of Israel, and the just are much to be praised who get free from them and fight against them.' Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, 'By wise counsel thou shalt war against them.' (Proverbs 24:6) 'By what kind of war?' 'The kind of war that every son of man must war against his enemies. Which Jacob used against Esau—by deceit and trickery wherever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them, and rule over them.' "

This cabalistic credo became the motto of the Israeli Mossad,

"By way of deception we wage war."

Christianity and Communism, which discourage Gentiles from owning or accumulating property, also inhibit Gentiles from arriving at an awareness of the fact that they have been cheated out of their birthright as Jews accumulate wealth and property which rightfully belongs to Gentiles. In biblical terms, Christianity and Communism blind Esau to the fact that Jacob has stolen his blessings and birthright, and so provide cover and buy time for Jacob in his war against Esau. Christians and Communists have been led astray to believe that they are superior by being poor and that Jews harm their immortal souls by unjustly taking the wealth and treasure of Gentiles, and therefore Christians and Communists are the ultimate victors

despite their obvious defeat, because they will receive their rewards in Heaven and a future Utopian "worker's paradise" which will never arrive. In this sense, as in so many others, Christianity is a trap and deception which preaches that poverty is wealth, death is life, sterility is birth, extermination is immortality, etc.

The *Zohar*, Vayishlah, 166b and 167b teaches Zoharites to bide their time, lay in wait, build their wealth and strength and pretend to be weak, while they prepare to exterminate the descendants of Esau, whom they have led into complacency,

"Again, 'he who is lightly esteemed' is exemplified in Jacob, who humbled himself before Esau so that the latter should in time become his servant, in fulfilment of the blessing: 'Let people serve thee, and nations bow down to thee, etc.' (Gen. XXVII, 29). For Jacob's time had not yet arrived, as he deferred it to the future, and in the immediate present he 'esteemed himself lightly'. But in the proper time 'he that playeth the man of rank' will become the servant to him 'that lacketh bread', to the man who was allotted 'plenty of corn and wine' (Ibid. 28). Jacob knew that it was for the time being necessary for him to humble himself before Esau, and so made himself as one who 'esteemed himself lightly'. And, moreover, he displayed therein more craft and subtlety than in all his other dealings with Esau; and had Esau realised this, he would rather have taken his own life than come to such a pass. Jacob thus acted throughout with wisdom, and to him can be applied the words of Hannah: 'They that strive with the Lord shall be broken in pieces ... and he will give strength unto his king, etc.' (I Sam. II, 10)."

[***]

The whole of Jacob's message was thus calculated to divert Esau's regard from those blessings, so that he should not quarrel with him over them.' R. Abba said: 'It is written of Jacob that he was 'a perfect man, dwelling in tents' (Gen. XXV, 27). The designation 'perfect man' was given him because he resided in the two supernal Tabernacles and embodied in himself both this side and that side, and thus was made complete. His language must not be construed into an admission that he had contaminated himself with the

enchantments of Laban, and, with all due respect to R. Judah, his heart was pure and full of thankfulness for the kindness and the truth that God had shown him. Thus Jacob's message to Esau amounted to saying: 'Everyone knows what kind of a man Laban is, and that no one can escape him. Yet I stayed with him twenty years, and though he contended with me and sought to destroy me, yet God delivered me from his hand.' Jacob's purpose in all his words was to prevent Esau from thinking that the blessings had been fulfilled, and so from nursing a grudge against himself. Regarding such conduct Scripture says: 'For the ways of the Lord are right, etc.' (Hos. XIV, 10), also: 'Thou shalt be whole-hearted with the Lord thy God' (Deut. XVIII, 13).' " [132](#)

In *Genesis* 32, Jacob fears the approaching forces of Esau and prepares gifts of goats and other animals as a present to appease Esau, just as the Temple priests gave Azazel/Samael a goat as a gift to appease him on the Day of Atonement. Jacob wrestled overnight with Esau's guardian angel Samael and defeated him. Samael, who is the god of darkness, panicked as day broke and submitted to Jacob's demand for a blessing before releasing Samael. Samael blessed Jacob by changing his name to "Israel" and making him lord over the Gentiles. Esau's guardian angel thereby betrayed Esau to Jacob, just as Samael makes the Gentiles the scapegoats and sacrificial animals for all Jewish sins on Yom Kippur.

Genesis 32:6-7, 13-14, 24-29 states,

"32:6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. 32:7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; [***] 32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 32:14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, [***] 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with

him. 32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 32:27 And he said unto him, What is thy name? And he said, Jacob. 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 32:29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there."

Jacob uses deceit to defeat Esau and his descendants, so that in the World to Come Jacob will have an easier time enslaving the descendants of Esau. Jesus, the "Tree of Life" atoned for Adam's sins and guaranteed that the Gentiles would never again rule over the Jews, but would instead become the slaves of Jews until the beginning of the World to Come, when they would disappear. *Zohar* 1:145b-146b,

"Therefore Jacob (was to) 'find knowledge in crafty devices,' by which he was blessed by his father, and all the blessings rested upon him and prevailed upon him and his descendants forever. [***] The verse, 'and your seed from the land of their captivity,' means that although Esau now took the blessings and (his children) will enslave your children, I will free them from his hands. Then, your children will enslave him. Then, 'Jacob shall return,'—to these blessings. 'And Jacob will return' assuredly 'and be quiet and at ease,' as has been explained from the kingdoms of Babylon, Media, Greece, and Edom, which were enslaving Yisrael. 'And none shall make him afraid' for ever and ever. [***] Come and behold, When the serpent deceived Adam and his wife, when he approached her and injected impurity into her, Adam succumbed to temptation. Then the world was defiled and the land became accursed because of him. He brought death to the world. And the world was punished because of him, until the Tree of Life came, atoned for Adam, and subjugated the serpent, so that his seed will never rule the seed of Jacob. [***] For when Yisrael offered a goat, the serpent was subdued and became a slave as we learned. Therefore, Jacob served his father two goats (Heb. se'irim), one with which to subjugate Esau, who is hairy (Heb.

sa'ir), and the other for the grade upon which Esau depended and to which he cleaved. (i.e., Samael). Therefore the world is accursed until a woman comes, who resembles Eve, and a man, who resembles Adam. They will deceive and beguile [146a] the serpent and the one ruling him, (meaning Samael). We have already learned this. [***] Come and behold, When Jacob arose against Samael, the grade of Esau, Samael fought and wrestled with him, but Jacob overpowered him in several ways. He conquered the serpent with cunning and subtlety, but he was only overpowered by the goat (the two goats he served to his father Isaac). And though all is one, (meaning the serpent and Samael) nevertheless he also conquered and overpowered Samael in another battle. This is derived from the verse, 'and there wrestled a man with him until the breaking of the day. And when he saw that he did not prevail against him' (Beresheet 32:25-26). Come and behold, The merit of Jacob was such, that he (Samael) wanted to exterminate Jacob from the world. That night was the night when the moon was created (it was Wednesday evening). And Jacob stayed alone, and no one was with him, as we have learned that a man must not venture out alone at night. This is even more true on the night when the luminaries were created, for then the moon is defective, as it is written, 'Let there be lights' (Beresheet 1:14), and the word Tav ' ' Resh Aleph Mem is spelled without the letter Vav, which is a sign of a curse. Because Jacob remained alone that night (he was in great danger) because when the moon is defective, the evil serpent is strengthened and rules. Then Samael came and denounced Jacob and wanted him to perish from the world. [***] Jacob said the same, To cope with Esau, these blessings will suffice. But I shall reserve for that time when my children will need them to fight the kings and rulers in the world, who will rise against them. When that time arrives, all the blessings will be aroused on all sides and the world will be properly established. From that day on, this kingdom shall rise, above all the other kingdoms, as was explained when discoursing on the verse, 'but it shall break in pieces and consume all these kingdoms, and it shall stand forever' (Daniel 2:44)." [133](#)

As the twins Esau and Jacob were born, Jacob grasped at Esau's heel to pull him back into the womb so that Jacob would be the firstborn, but his maneuver failed. This was one of several tricky ways Jacob tried to take away the birthright and blessings of Esau. The footnotes in the NIV for *Genesis 25:26* state,

"*Jacob means he grasps the heel, a Hebrew idiom for he deceives.*" [134](#)

The Cabalists portray *Tikkun Olam* as if it were an humanitarian mission performed for the benefit of Gentiles. They wage war on Gentiles by means of this deception which hides the fact that *Tikkun Olam* is in large part the process of Jacob exterminating the Gentiles, Esau, the Sons of Darkness, so as to repair the world by removing darkness and making way for the divine light to fill the *tzimtzum*. The pretense that *Tikkun Olam* is done for the benefit of Gentiles as well as Jews is just another one of Jacob's many deceptions.

The dehumanization of non-Jews as if beasts destined for the slaughterhouse is a theme which courses through the veins of all known Jewish history. The Old Testament states in *Micah 5:8*,

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

We find Isaac Luria, Nachman of Bratslav and Shneur Zalman degrading Gentiles as if sub-human. Shneur Zalman believed that:

"Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever. Consequently, references to gentiles in Rabbi Shneur Zalman's teachings are invariably invidious. . . . Their material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews, as the pieces of chaff outnumber the kernels. . . . All Jews were innately good, all gentiles innately evil. Jews were the pinnacle of creation

and served the Creator, gentiles its nadir and worshiped the heavenly hosts." [135](#)

Rabbi Abraham Isaac Kook wrote in the Twentieth Century that:

"The difference between the Israelite soul. . . and the souls of all non-Jews, no matter what their level, is bigger and deeper than the difference between the human soul and the animal soul." [136](#)

In an alternative translation:

"The difference between a Jewish soul and souls of non-Jews—all of them in all different levels—is greater and deeper than the difference between a human soul and the souls of cattle." [137](#)

Israel Shahak and Norton Mezvinsky quoted the Chabad Lubavitcher Rebbe Menachem Mendel Schneerson and translated his words from Hebrew into English in their book *Jewish Fundamentalism in Israel (Pluto Middle Eastern Series)*, Pluto Press, United Kingdom, (1999), pp. 59-61,

"A modern and influential expression of the attitudes derived above is evident in the teachings and writings of the late 'Lubovitcher Rebbe,' Rabbi Menachem Mendel Schneerson, who headed the Chabad movement and wielded great influence among many religious Jews in Israel as well as in the United States. Schneerson and his Lubovitch followers are Haredim; nevertheless, they involved themselves in Israel's political life and shared many concepts with Gush Emunim and the NRP. The ideas of Rabbi Schneerson that appear below are taken from a book of his recorded messages to followers in Israel, titled *Gatherings of Conversations* and published in the Holy Land in 1965. During the subsequent three decades of his life until his death, Rabbi Schneerson remained consistent; he did not change any of the opinions. What Rabbi Schneerson taught either was or immediately became official, Lubovitch, Hassidic belief. Regarding the non-Jew the Lubovitcher Rebbe's views were clear even if a bit disorderly:

'In such a manner the Halacha, stipulated by the Talmud, showed that a non-Jew should be punished by death if he kills an embryo, even if the embryo is non-Jewish, while the Jew should not be, even if the embryo is Jewish. As we [the talmudic sages] learn from Exodus 22:21, beginning with the words 'and if any mischief will follow.' This quoted verse is a part of a passage beginning in verse 21, describing what should be done 'if men strive and hurt a woman with child,' thus damaging the embryo. Verse 22, whose beginning is quoted by the Lubovitcher Rebbe, says in full: 'And if any mischief will follow, then you shall give soul for soul.' (Some English translations use the wording 'life for life' instead of 'soul for soul.')

The above stated difference in the punishment of a Jew and a non-Jew for the same crime is common in the Talmud and Halacha. The Lubovitcher Rebbe continued:

'The difference between a Jewish and a non-Jewish person stems from the common expression: 'Let us differentiate.' Thus, we do not have a case of profound change in which a person is merely on a superior level. Rather, we have a case of 'let us differentiate' between totally different species. This is what needs to be said about the body: the body of a Jewish person is of a totally different quality from the body of [members] of all nations of the world ... The Old Rabbi [a pseudonym for one of the holy Lubovitch rabbis] explained that the passage in Chapter 49 of Hatanya [the basic book of Chabad]: 'And you have chosen us' [the Jews] means specifically that the Jewish body was chosen [by God], because a choice is thus made between outwardly similar things. The Jewish body 'looks as if it were in substance similar to bodies of non-Jews,' but the meaning... is that the bodies only seem to be similar in material substance, outward look and superficial quality. The difference of the inner quality, however, is so great that the bodies should be considered as completely different species. This is the reason why the Talmud states that there is an halachic difference in attitude about the bodies of non-Jews [as opposed to the bodies of Jews] 'their bodies are in vain.'... An even greater difference exists in regard to the soul. Two contrary types of soul exist, a non-

Jewish soul comes from three satanic spheres, while the Jewish soul stems from holiness.

As has been explained, an embryo is called a human being, because it has both body and soul. Thus, the difference between a Jewish and a non-Jewish embryo can be understood. There is also a difference in bodies. The body of a Jewish embryo is on a higher level than is the body of a non-Jew. This is expressed in the phrase 'let us differentiate' about the body of a non-Jew, which is a totally different kind. The same difference exists in regard to the soul: the soul of a Jewish embryo is different than the soul of a non-Jewish embryo. We therefore ask: Why should a non-Jew be punished if he kills even a non-Jewish embryo while a Jew should not be punished even if he kills a Jewish embryo? The answer can be understood by [considering] the general difference between Jews and non-Jews: A Jew was not created as a means for some [other] purpose; he himself is the purpose, since the substance of all [divine] emanations was created only to serve the Jews. 'In the beginning God created the heavens and the earth' [Genesis 1:1] means that [the heavens and the earth] were created for the sake of the Jews, who are called the 'beginning.' This means everything, all developments, all discoveries, the creation, including the 'heavens and the earth'—are vanity compared to the Jews. The important things are the Jews, because they do not exist for any [other] aim; they themselves are [the divine] aim.'

After some additional cabbalistic explanation the Lubovitcher Rebbe concluded:

'Following from what has already been said, it can be understood why a non-Jew should be punished by death if he kills an embryo and why a Jew should not be punished by death. The difference between the embryo and a [baby that was] born is that the embryo is not a self-contained reality but rather is subsidiary; either it is subsidiary to its mother or to the reality created after birth when the [divine] purpose of its creation is then fulfilled. In its present state the purpose is still absent. A non-Jew's entire

reality is only vanity. It is written, 'And the strangers shall stand and feed your flocks' [Isaiah 61: 5]. The entire creation [of a non-Jew] exists only for the sake of the Jews. Because of this a non-Jew should be punished with death if he kills an embryo, while a Jew, whose existence is most important, should not be punished with death because of something subsidiary. We should not destroy an important thing for the sake of something subsidiary. It is true that there is a prohibition against [hurting] an embryo, because it is something that will be born in the future and in a hidden form already exists. The death penalty should be implicated only when visible matters are affected; as previously noted, the embryo is merely of subsidiary importance."

The Jewish Encyclopedia wrote in its article "Gentile":

"According to Hananiah b. Akabia the word (Ex. xxi. 14) may perhaps exclude the Gentile; but the shedding of the blood of non-Israelites, while not cognizable by human courts, will be punished by the heavenly tribunal (Mek., Mishpatim, 80b). [***] Another reason for discrimination [against Gentiles] was the vile and vicious character of the Gentiles: 'I will provoke them to anger with a foolish nation' (= 'vile,' 'contemptible'; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, 'whose flesh is as the flesh of asses and whose issue is like the issue of horses' (Ezek. xxiii. 20); who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. 'The Torah outlawed the issue of a Gentile as that of a beast' (Mik. viii. 4, referring to Ezek. i. c.)." [138](#)

In an article "Begin and the 'Beasts'", *New Statesman*, Volume 103, Number 2674, (25 June 1982), page 12, Amnon Kapeliuk wrote of Menachem Begin, the Prime Minister of Israel,

"The war in Lebanon cannot be interpreted, even by its most devoted proponents in Israel, as a war of survival. For this reason, the government has gone to extraordinary lengths to dehumanise the Palestinians. Begin described them in a speech in the Knesset as 'beasts walking on two legs'. Palestinians have often been called 'bugs' while their refugee camps in Lebanon are referred to as 'tourist camps'. In order to rationalise the bombing of civilian populations, Begin emotively declared: 'If Hitler was sitting in a house with 20 other people, would it be correct to blow up the house?'" [139](#)

The famed Sephardic chief rabbi of Israel Ovadia Yosef stated that Gentiles are animals whom Yahweh created only for the purpose of slaving for Jews—and he was without any doubt correctly stating the Judaic position. Ovadia Yosef's funeral, in 2013, was the largest in Israeli history, [140](#) with some 800,000 Jews in attendance to mourn the passing of their chief and to celebrate his life. Yosef stated,

"The sole purpose of non-Jews is to serve Jews [***] Why are Gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi and eat. That is why Gentiles were created. In Israel, death has no dominion over them... With gentiles, it will be like any person — they need to die, but [God] will give them longevity. Why? Imagine that one's donkey would die, they'd lose their money. This is his servant... That's why he gets a long life, to work well for this Jew. Gentiles were born only to serve us. Without that, they have no place in the world — only to serve the People of Israel." [141](#)

Deuteronomy 6:10-11 states,

"And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to

Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;"

Isaiah 61:5-6 states,

"And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Adam Belial, the father of all Gentiles, is Samael/Lilith (Satan) and his name literally means "wicked and unnecessary man". By "unnecessary" one is to understand that which must be exterminated. Adam Ahelion, the father of all Jews, is Shekinah/Yahweh and his name literally means "supreme man".

The numbers in gematria which correspond to "Adam Belial" are 118 signifying "to be cut off" and 678 which signifies "and you shall exterminate". [142](#) "To be cut off" in relation to peoples means to exterminate them. The phrase derives from circumcision and the discarded foreskin.

Johann Andreas Eisenmenger recorded the cabalistic beliefs related to Adam Belial (Samael/Lilith) and Adam Ahelion (Shekina/Yahweh),

"The following Passages will shew the extravagant Notions of the *Jews* touching the Origin of their Souls, and of the Souls of the Rest of Mankind. The Treatise *Emek hammelech*, in the Part entitled *Shaar shiashue hammelech*, gives us the following Passage. 'Our Rabbins, of Blessed Memory, have said, Ye *Jews* are stiled *Men*; because of the Soul ye have from the Supreme *Man* (i. e. *God*; whom the Cabalists call Adam Ahelion; that is, the Supreme *Man*). But the Nations of the World are not stiled *Men*, because they have not, from the Holy and Supreme *Man*, the *Neshama* (or glorious Soul). But they have the *Nephesh* (i. e. the

Soul) from *Adam Belial*; that is, the malicious and unnecessary Man, call'd *Sammaël*, the Supreme Devil.' In the Treatise *Emek hammelech*, in the Part entitled *Shaar resha diserarpin*; and in Rabbi *Menachem von Rakenat's* Exposition on the Five Books of *Moses*, in the *Parasha Shemini*, there is a Passage running thus: 'Ye *Jews* are Men. But the Rest of the Nations are not Men. The Spirit (*or Soul*) which is spread among the Rest of the Nations, cometh from the side of Uncleaness; that is, from the Devils. The same (*Spirit*) is no Man: Wherefore he is not under that Denomination. The Name of that Spirit is Unclean. He is not call'd Man. Neither has he any Part of Man. His Body is likewise a Cloathing of Uncleaness.'

In the Great *Jalkut Rubeni*, in the *Parasa Bereshith*, we have the following Passage. 'The Skin and the Flesh is the Coat of a Man. The Spirit within is the Man. But the Idolaters (*meaning all the Nations but the Jewish*) are not call'd Men, because their Souls have their Origin from the Unclean Spirit. But the Souls of the *Israelites* are derived from the Holy Spirit.' And a little farther on in the same Treatise, it is said, 'An *Israelite* is called a Man, because his Soul cometh from the Supreme Man. But an Idolater, whose Soul cometh from the Unclean Spirit, is call'd a Swine. If so, then is an Idolater the Body and Soul of a Swine.' In another part of the said Treatise, entitled *Shaar olam hattobu*, there is a Passage running thus: 'The Wicked are stiled the Dead in their Life-Time, because they have not a Holy Soul from the Foundation, which is called *Him that liveth for ever*. But they have the Soul from *Kelifa* (i. e. the Shell) by which is meant the Devil) who is call'd Death, and the Shadow of Death: And through the Sparklings of the same they live.'

Conformable to This, is the following Passage in the Treatise *Sheva tal*. 'The Souls of the Nations (*meaning all but the Jewish*) have their Origin from the exterior Powers, the Powers of *Kelifoth* (*that is, Shells; by which is meant Devils*) the Mystery and State of which, we shall, with the Help of God, explain in the following Chapters. Wherefore God divided them among the Upper Seventy Princes; and they are given unto them for their Portion. But the Souls of the People of *Israel* have their Origin in

holy Emanations from the Blessed God.' And in Rabbi *Menachem von Rekanat's* Exposition on the Five Books of *Moses*, towards the End of the *Parasha Haasinu*, there is a Passage running thus: 'The Influence which descendeth upon the Powers of Uncleanness, is call'd *Jen Nesech*; that is, *Offer'd Wine*; which is offer'd unto Idols. And from thence are deriv'd the Souls of the Nations of the World (*meaning all the Nations of the World but the Jewish*).

The Treatise *Taf havrez* gives us the following Passage. 'Know thou, that every part of the World, is given to that people for whose Dwelling it was allotted. And this is what is said, *I have given Ar unto the Children of Lot for a Possession*. *Ar* is then properly divided to the Children of *Lot*. And thus is Mount *Seir* divided to *Esau*. And our Rabbins, of Blessed Memory, have explain'd this Matter through these Words. He, namely *Esau*, is red: So is his Land red. By which we are taught, that the Allotment of Land is strictly agreeable to the People who dwell therein. The Reason is, that to that Prince, of the Seventy Princes, who presideth over a Nation, is ascribed the Influence over that Part of the Land (*or World*). And the Souls which are found in that part of the Land (*or World*) are from the Portion of the *Kelifoth* or Shells (*that is, the Evil Spirits*) to which the Surface of the Earth is allotted. So that there are Three different Allotments: The Allotment of the People; the Allotment of the Land, and the Allotment of the Prince over the Souls, and the Portioning.

Upon this Subject the Treatise *Maarecheth haëlahuth* speaks in the following Manner. 'The Rest of the People, from whom the *Jews* are separated, are, by the Holy and Blessed God, deliver'd to the Princes (which are *abstract Intelligences*; that is, Spirits without Bodies) and put under their Dominion. He hath ordain'd a Prince over every Nation, to govern it, and speak in Behalf of it; to be its Mediator, and, through the Stars and Planets, to protect it. Those Princes are also call'd the Gods of the People, which God hath assigned them. And from those Princes are deriv'd the Souls of the People.'

The *Emek hammelech* says, that the *Jews* are at Length to subdue this numerous Brood of Uncleanness, which is put under the Dominion of those aerial Princes; or, in other Words, that they are

at Length to be the Lords of all other Nations; looking upon all other Nations as the Issue of the Devil. The Words run thus: 'Hereafter Good shall prevail over Evil. Then the *Israelites*, as being comprehended under *Good*, shall prevail over the Nations of the World; which are comprehended under *Evil*: That is, which are under the Dominion of the Serpent, or Devil; for the *Avodath hakkodesh* says, The Serpent, that is, the Devil, is the Evil Part. In the Treatise *Zeror hammor*, it is said, 'The Nations of the World are compared to a Serpent, because they have their Origin from the Uncleaness of the Old Serpent. This Matter is laid more open in the great *Jalkut Rubeni*, in the *Parasha Shemoth*; where it is said, 'All Souls are derived from the Part of *Cain* and *Abel*. From *Abel* cometh the Good Part (*that is, Good Souls*). And from *Cain* cometh the Evil Part (*or Evil Souls*) The Soul of *Cain* being derived from the Uncleaness, which *Sammaël* (*that is, the Devil*) had cast into *Eve* when he lay with her, all the Souls of the Nations are derived from that Uncleaness.' Conformably to this, a little Treatise, entitled *Afkath Rochel*, having mentioned the Filthiness of the Evil Spirit, says, 'The *Gojim* (*or Infidels*) and the Denyers of God, who defile themselves, receive and breathe the Spirit of that Part (*that is, of the Evil Spirit*); and their Souls come from thence.' Rabbi *Aharon Shmuel*, in his Book entitled *Nismath Adam*, gives us the following very curious Piece of History, touching the Origin or First Erection of the Dominion of the Seventy Princes, 'Before the Time of the Division, which happen'd at the Building of the Tower of *Babel*, the Souls of all the Men that liv'd upon Earth, were from one Source, from one Origin. Therefore the People had only one Language. But from the Time that God divided out the Seventy Nations, and deliver'd them to the Seventy (*Princes*) every Nation receiv'd its Souls from its respective Prince. For this Reason Languages are made to differ; according to the Division and Distribution of Souls, because Speech is a Faculty of the Soul.' We point not out the Contradictions and Absurdities of the Rabbis upon this strange Matter, because we apprehend the Office to be needless. Every Reader may discover them himself with only Half an Eye.

The Treatise *Amniudeba Shifa* gives us a far different Account of the Origin of Souls. 'Tis there said, 'The Matter concerning the *Leviathan*, (whom God is said to have castrated, to the End the World might not be destroy'd by his Brood;) and concerning his Female, is not to be understood according to the Letter; nor what our Rabbins, of Blessed Memory, have said concerning the Angel *Gabriel*, that he will hereafter appoint a Chace with the *Leviathan*. For why should he (*Gabriel*) enter into War with him? But the Matter is to be understood thus: The *Leviathan* and his Female signifie that Angel which is *Satan*, the other God, and *Lilis* his Wife, who are the *Leviathan*; the straight Serpent, and the crooked Serpent, of which Mention is made in *Isaiah*, Chap. 27. Ver. 1. as that the Holy and Blessed God shall visit them with his strong Sword, to destroy them from the World. And *Gabriel* will appoint a Chace with them, to the End the unclean Spirit may be banish'd from the Earth. For the Holy and Blessed God, in the Beginning, when he had created every Thing according to his Mind, thought with himself, What if this *Leviathan* should lye with his wife the *Lilis*, and beget many Souls of Devils and Idolaters? For as the Souls of the Righteous are derived from the Holy and Blessed God; the unclean Souls are derived from the Angel which is *Satan*, the other God; as is well known. And it is a certain Truth, that when the Souls of the Idolaters encrease in the World, the Power of Uncleanness (which God avert) hath the Upper-Hand: And those Evil Spirits destroy the World. Wherefore, What did the Holy and Blessed God? He castrated the Angel, or *Satan*, that, (in order to save the World from Destruction) he might not mix with her (*Lilis*). Agreeably with this, it is said, in the *Parasha Mishpajim*, 'That the other God had been castrated; for the Holy and Blessed God had castrated him, to the End he might bring forth no Fruit into the World; *i. e.* beget no Young. Behold, the Sage Writer of the Book *Chesel le Abraham*, has objected against, or contradicted these Words of *Sohar*; saying, How is it possible, that the Holy and Blessed God should have castrated that Angel which is the other God, to the End he might not beget the Souls of Idolaters? Do not we see, that there are a Multitude of Unclean Souls? He hath compleatly and excellently establish'd his Objection, and said, the

Matter must be understood thus: That those (*unclean*) Souls are not deriv'd from the Mixture of the Angel, which is *Satan*, with the *Lilis*. For when God had castrated them, it was impossible for them to mix. But those Souls, and the Souls of Devils that come into the World, come through the Works of the Wicked. For he who commits a Sin, createth, through his Evil Work, a Devil; and those are the Devils that stain, endamage and destroy the World. Thus far the Words of the Book *Chesed le-Abraham*. Behold then, a Man createth those Devils through his Evil Works; and the same are the Witnesses, which, at the Day of Judgment, shall witness against him. And Every one will call and say, He *N. N.* hath created me, as is particularly mention'd in many Places in *Sohar*."

The little *Jalkut Rubeni*, in the Part entitled *Neshama*, from the little Treatise *Tuf haarez*, gives us the following Account of the Regions where abide the Souls of the Seventy Nations, before they enter into Human-Life. 'In the Expanses, or Seven Firmaments, are Seven Planets; *Saturn, Jupiter, Mars, the Sun, Venus, Mercury*, and the *Moon*: And in these Expanses abide the Souls of the Seventy Nations; each Planet having the Dominion of Ten Nations. But under the Sphere of the *Moon*, which is the last of all (*the Planets*) there is found an Expanse which is of no Use (*with regard to the Souls of the Nations*); and Spirits, Night-Apparitions and Souls of Devils is abide there.

The Treatise *Maarecheth haelahuth*, in the Explanation of *Chajat*, informs us, that, at a certain Period of Time, the Souls of the Seventy Nations will lose their Existence, or be annihilated. The Words run thus, 'In the great Year of Jubilee, no Nation will remain; for in that Year the World will be destroy'd and made desolate. In what then have the *Jews* the Preeminence of them (*the Seventy Nations*)? To this the Answer is, That the Destruction is to be understood of the *Kelifoth* (i. e. *Shells*) which are the Evil Spirits; for they shall be quite exterminated from the World. And therefore all the Souls of those Nations that are deriv'd from them shall be put to Shame and cut off, because the Causes of their Existence will be utterly at an End, and their Names be kept no more in Remembrance.

We shall now shew more particularly the Notions of the *Jews* concerning the Origin and Nature of their own Souls. The Treatise *Shene luchoth habberith*, says, 'The Souls (*meaning the Souls of the Jews*) are a part of God from above.' And Rabbi *Aharon Smuel*, in the Treatise *Nishmath Adam*, says, 'the Soul of a *Jew* is a part of God from Above.' And in the Preface to the Treatise *Shefa tal*, 'tis said, 'The Soul (*of a Jew*) is a part of God from above, and of his substance or Essence, as a Son is of the Essence of his Father.' In the Treatise *Emek hammelech*, in the Part entitled *Shaar Kirjath arba*, it is said, 'The Souls which he (*God*) created, live and continue for ever, because they are Sparks of the Substance or Essence of the Blessed God, as it is said, *And breathed into his Nostrils the Breath of Life*.' And in the same Treatise, in the Part entitled *Shaar resha diser anpin*, we are told, 'The Soul cometh from the Name of the Essence; that is, the Name *Jehovah*; as it is written, *For the Lord's Portion is his People*.' The Treatise *Nishmath Adam*, gives the following Passage, 'The Soul is the Light and Spark of the Great Name *Jehovah*; and cometh from that great Light, and from his Holy Fire; as the Scripture saith, *For the Lord thy God is a consuming Fire*. And as one Torch is lighted by another, without any Diminution (*of that other*;) so may we say concerning the Soul, which cometh from the Mouth and Spirit of the Blessed God.' We are told likewise, in the same Treatise, that the Souls of the *Jews* have their Being from the Ten *Sephiroth*, or *Sephiros*. The Words run thus, 'Our Souls, which are contain'd in the Unity of the Soul of the First Man, come from the Ten Holy *Sephiroth*, or Flashings (*of Light*).' We are informed in the Treatise *Shefa tal*, 'That by the Ten *Sephiroth*, the *Cabalists* understand the Divinity.

The Preface to the same Treatise *Shefatal*, gives us the following remarkable Passage, touching the Preciousness of the Souls of the *Jews* in the Esteem of God, and the little Regard God hath for the Souls of any other people. After saying, That from the Seventy Souls, which came from the Loins of *Jacob*, there are Seventy Nations, the Preface goes on thus: 'It was necessary, the *Law* should acquaint us with this, to the End we might be taught that every individual Soul of the *Israelites* is more acceptable and

worthy in the Eyes of the Holy and Blessed God, than all the Souls of any other whole Nation (*of the Seventy.*) And this Matter is revealed to us in another part of the Law; where it is said, *All the Soul* (not Souls, in the Plural) *of the House of Jacob, which came into Egypt, were Threescore and Ten.* It (the Law) did well observe this; saying, *All the Soul*; not *All the Souls*; as it saith of *Esau, And all the Souls of his House*; mentioning those Souls by the Plural Number, altho' they were but Six. How much more might it have been used with Respect to *Jacob, All the Souls*, since there were Seventy Souls (*descended from him*)? But it (*the Law*) would teach us, that every individual Soul of the *Israelites*, is more worthy and acceptable in his Eyes (*the Eyes of God*) than all the Souls of a whole People of the Nations of the World; and that the Body of the People of *Israel* are more lovely and valuable in his Eyes than all the Seventy Nations." [143](#)

The Dead Sea Scrolls include several texts which state that the Gentiles are the sons of the Angel of Darkness—Belial—who is Satan; and that the Jews are sons of the Angel of Light, Yahweh. These scrolls include: *The War of the Sons of Light Against the Sons of Darkness*, *The Manual of Discipline*, *Rules of the Community* and *The Thanksgiving Hymns*. These scrolls state that Gentiles, who are darkness, will be destroyed by the sons of light, the Jews. They define Gentiles as the offspring of Satan and the Jews as the offspring of Yahweh. In these prophecies, Yahweh will join with the messiah and the Jews in exterminating the Gentiles.

Long before the cabalah identified Azazel as Samael, the pre-Christian *Book of Jubilees* stated that Beliar/Belial, who is Samael/Satan, accused the Jews of their sins to Yahweh, in chapter 1, verse 19. In chapter 15, verses 32 and 33, *The Book of Jubilees* states that Yahweh claimed the Jews as his own offspring and therefore assigned them no guardian angel or prince since their heavenly sovereign is the King of Heaven, Yahweh; but that the guardian angel and father of the Gentiles is Beliar/Belial, which is to say Satan,

"1:19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule

over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face. [***] 15:32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever. 15:33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born." [144](#)

The Testaments of the Twelve Patriarchs repeatedly refers to Satan as Beliar/Belial. *The Legends of the Jews: From Joseph to the Exodus*, Volume II, by Louis Ginzberg contains several passages which elude to the fact that Beliar/Belial is Satan and the ruler of the Gentiles, which again proves that cabalah holds that Gentiles are the seed of Satan in that cabalah attributes Gentile souls to Adam Belial, and the souls of Jews to Adam Ahelion, the divine,

"But ye shall surely carry my bones with you from hence, for if my remains are taken to Canaan, the Lord will be with you in the light, and Beliar will be with the Egyptians in the darkness. [***] His last words were: 'And now, my children, ye have heard all I have to say. Choose, now, light or darkness, the law of the Lord or the works of Beliar.' [***] The spirit of envy and boastfulness goaded me on, saying, 'Thou, too, art the son of Jacob,' and one of the spirits of Beliar stirred me up, saying, 'Take this sword, and slay Joseph, for once he is dead thy father will love thee.' [***] Evil is anger, it is the grave of the soul. Desist from anger and hate lies, that the Lord may dwell among you, and Beliar flee from your presence." [145](#)

The Old Testament is replete with passage calling for the extermination of the nations, the *Goyim*. For the sake of brevity, *Jeremiah*

and *Amos* provide several representative examples, but *Exodus*, *Leviticus*, *Deuteronomy*, *Psalms*, *Isaiah*, *Obadiah*, *Micah*, etc. all contain like passages.

Jeremiah 1:10 states,

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

Jeremiah 30:11,

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

Jeremiah 46:28,

"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Amos 9:8-9,

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

According to the cosmology of Lurian Cabalah, the Ein Sof, the limitless light of the Metagod, contracted itself in order to create a vacuum which it was going to fill with creation. In this way, the Ein Sof created an empty space making way for all created things. Into this vacuum, the Ein Sof projected ten emanations of light, the 10 Sephirot that form the

anthropomorphic form of Adam Kadmon, who is androgynous. These ten emanations then enter into vessels, but seven of the vessels shattered causing darkness, chaos and void to spread within creation. In order for divine light to completely fill the vacuum created by the contraction of the Ein Sof, all darkness must first be eliminated, including Gentiles. This cosmology predates cabalah and we see hints of it in Canaanite religion and original Christianity.

Philo Judaeus developed a Metaphysical and Cosmological concept which is somewhat similar to the much later cabalistic creation Adam Kadmon. Philo formed a universal prototypical colossus out of the Platonic and Heraclitean *Logos*, which he cast as the initial emanations of the divine light in the human form of what is now called Adam Kadmon. The New Testament book of *John* 1:1-5 changes the introduction to the Torah in *Genesis* 1:1-5, the story of how the world began, to what was to become the cabalistic belief in Adam Kadmon.

John 1:1-5 states,

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

In the original Greek language in which the book of *John* was written, the word for "Word" was *Logos*. It is interesting to note that Philo the Jew came from a wealthy family of Alexandrian Jews, which also produced Tiberius Julius Alexander. Tiberius Julius Alexander was a crypto-Jew who destroyed Jerusalem and the Temple in artificial fulfilment of Jewish prophecies intended to begin the times of the Gentiles, the Age of Pisces and the redemptive exile and dispersion of the Jews to the ends of the Earth, which mirrored the scattering of the sparks of divine light when the sephirotic vessels shattered. This one immensely wealthy Jewish family produced both the exile and the neo-Platonic Judaism that became Christianity and cabalah. That was not a coincidence.

The very early Christian book of *Second Esdras* calls for the genocide of Gentiles, who are likened to "spittle", and iterates the cabalistic belief

that Gentiles are shells of darkness that entered the world as broken shards of the shattered vessels of the Sephirot, in the following passages II *Esdras* 3:13-19; 6:6-9, 54-59; 7:10-16; 8:1, 15-17,

"3:13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham. 3:14 Him thou lovedst, and unto him only thou shewedst thy will: 3:15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed. 3:16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. **As for Jacob, thou didst choose him to thee, and put by Esau:** and so Jacob became a great multitude. 3:17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai. 3:18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age. 3:19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel. [***] 6:6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other. 6:7 Then answered I and said, What shall be the parting asunder of the times? or **when shall be the end of the first, and the beginning of it that followeth?** 6:8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau. 6:9 **For Esau is the end of the world, and Jacob is the beginning of it that followeth.** [***] 6:54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen. 6:55 **All this have I spoken before thee, O Lord, because thou madest the world for our sakes** 6:56 **As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.** 6:57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us. 6:58 **But we thy people,**

whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands. 6:59 **If the world now be made for our sakes,** why do we not possess an inheritance with the world? how long shall this endure? [***] 7:10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion. 7:11 **Because for their sakes I made the world:** and when Adam transgressed my statutes, then was decreed that now is done. 7:12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful. 7:13 For the entrances of the elder world were wide and sure, and brought immortal fruit. 7:14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them. 7:15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal? 7:16 **Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?** [***] 8:1 **And he answered me, saying, The most High hath made this world for many, but the world to come for few.** [***] 8:15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry; 8:16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;"

II *Esdras* 16:37-39 predicts the birth pangs of the messianic age, the series of calamities that usher in the End Times, which the cabalists refer to as *chevlei Mashiach*,

"Behold, the plagues draw nigh, and are not slack. As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment: Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side."

Matthew 24:8 states,

"All these are the beginning of birth pains."—NIV

The Old Testament passage *Jeremiah* 30:6-7 states,

"Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale? How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it."

Esau, the Gentiles, comes from the side of darkness and each Gentile is a shell of darkness covering up and concealing the divine light. Jacob, the Jews, is a spark of the divine light. It is incumbent upon Jacob to remove the darkness of Esau in order to reveal the light and make room for the divine light to permeate all of existence. The *Zohar* states that Esau is of the *Tohu* and *Bohu*, the chaos and void, of the first paragraph of *Genesis* and must be exterminated so that order and light can fill the universal vacuum and in order for the messianic era to begin. *Tikkun Olam* is an extermination agenda.

3 WAR OF THE SONS OF LIGHT AGAINST

THE SONS OF DARKNESS

Over two thousand years ago the self-styled "Sons of Light" declared war on the seventy nations of the world, whom they call the "Sons of Darkness". Hundreds of millions of lives have been lost in this conflict. The Sons of Light believe the contest will only be won when they utterly exterminate the Sons of Darkness. It will never be lost as long as one of the Sons of Light remains to carry on the fight.

The war is mostly fought through deception. Only the Sons of Light know that they are engaged in this endless battle. The Sons of Darkness see the bodies piling up, but search in vain for their enemy, who is as subtle and sly as a holy serpent. Ultimate victory will mean the conquest of the entire Earth. It is close at hand for the Sons of Light. But the war continues and either side may yet win. If the Sons of Light are discovered, all of humanity will be saved. Within this book the battle plans and beliefs of the Sons of Light are revealed for the first time for all to see.

The Sons of Light have tricked the Sons of Darkness into worshipping Satan, whom they believe is an androgyne composed of the demons Lilith and Samael. The gods of the Sons of Light are also androgynous. Their names are Ein Sof, Shekinah and Yahweh.

The Sons of Light are planning to create a Utopia when all is won and all is lost. In it, every human being will be a perfect hermaphrodite with two faces. They will also be immortal and have no need to endure the pain of the cycle of birth, life and death, so there will be no more children and no more death. All the silver, gold and treasure will be theirs and technology will provide their robotic slaves. Since the Sons of Light are all righteous, and since the Sons of Darkness will have passed away together with their dark gods, divine light, peace and harmony will rule the Earth for one thousand years after which all will be complete.

The Judaism of the Jews of ancient Palestine took on two separate forms. There was the written form of the Hebrew Bible, which is the familiar Old Testament of the Christian Bible. This was perhaps written down by the priests of the Second Temple Era in Jerusalem. It somewhat concealed many of the harshest beliefs of the Jews which declared that Gentiles are Satanic and must be exterminated. The Jews, for obvious reasons, did not want their adversaries to know that they held these beliefs.

There was also an unwritten oral tradition which was handed down from generation to generation by the rabbis. Most of these rabbis lived outside of Jerusalem and practiced the old Canaanite religions. They worshiped the gods Muloch, El, Baal and Asherah, who are now called Ein Sof, Yahweh and Shekinah in cabalah.

If ever there was a first Temple of Solomon, the Jews practiced the religion of the Oral Law in it, which was simply the original Pagan religions of the region which were common in Canaan. This Jewish folk religion lived on in the synagogues and temples surrounding Jerusalem and was the common religion of the Jewish People despite the protests of the priests of the Second Temple, which were recorded in the Written Law of the Torah. Those priests may have preached the Written Law, but the common people and their priests and rabbis continued to worship the Canaanite gods of Muloch, El, Asherah and their son Baal.

When the crypto-Jew Tiberius Julius Alexander destroyed the Second Temple and the Jews increasingly became dispersed outside of Palestine, the rabbis feared that their religion would be forgotten and so they wrote down the Oral Law in the form of Christianity and Gnosticism, the Mishnah and the Talmud. The Gnostic beliefs of the Christians were then further codified in written form some twelve hundred years later in the first cabalistic work the *Zohar*, which was a fabrication that put the words of the Gnostics in mouth of Rabbi Simon ben Yohai, who famously stated the even the best Gentiles must be killed. [146](#)

The Talmudist rabbis and to an even greater extent the Cabalists dissected and parsed the Torah and returned Judaism to its Canaanistic roots, which Christianity, especially Gnostic Christianity, and the Mishna had preserved. They clarified and amplified the Torah's most racist, genocidal and supremacist dogma to glorify themselves while pouring murderous scorn on the Gentiles.

The polytheism and Paganism of Judaism returned in full force in the now written "Oral Law" despite having been concealed for centuries by the illusion of the Christian Trinity and the mistranslations of "gods" (*Elohim*, the pantheon of the Canaanite gods) in the Torah as if a singular "God" for the consumption of Europeans.

The Written Law, the Torah, states in *Genesis* 1:27 in the English translation,

"So God created man in his own image, in the image of God created he him; male and female created he them."

Genesis 2:9,

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Genesis 2:16-17,

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Genesis 2:21-24,

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Genesis 3:1-24,

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And

unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Genesis 4:1,

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord."

Paul states in the New Testament in *Galatians 3:26-28,*

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female**: for ye are all one in Christ Jesus."

I Corinthians 12:13 states,

"For by one Spirit are we all baptized into **one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one Spirit**."

Like Christianity, the Oral Law interprets the story of Adam, Eve, the Serpent and Cain, and fills in the blanks. In the old tradition of the Oral Law, the Serpent is Samael. Samael seduces Eve and she bares Cain as his seed. This is the story told in the Talmud and pre-Zoharic rabbinical literature as well as in Gnosticism. The cabalistic *Zohar* amends the story to state that Lilith, Samael's wife, is the Serpent and Samael rides her back and engages in intercourse with her to produce demons that Lilith places into the wombs of women. Lilith impregnated Eve with the demon child of Samael and Lilith named Cain, and Lilith impregnated Mary with Jesus, whose true mother and father were Samael and Lilith.

Michelangelo painted Adam and Eve on the ceiling of the Sistine Chapel. The painting portrays Lilith with serpent tails for legs wrapped around the Tree of the Knowledge of Good and Evil.

The image of serpent legs on a human torso appeared much earlier in the Abraxas stones, which depicted Jesus Christ as an androgynous being with serpent legs, a whip in one hand and shield (the Sun) in the other. Abraxas has the head of a rooster to signify the morning star Lucifer as the bearer of the light of day arising in the morning. There is a whip in Abraxas' hand because Jesus chased the money changers out of the Temple with a whip (*John* 2:13—16). The whip is symbolic of the Serpent and signifies Jesus' role as Messiah Son of Joseph as a repellent force driving the Jews towards the World to Come and the land of Israel.

Abraxas has the legs of the Serpent, because Jesus is the Serpent who tempted Eve. The Serpent originally had legs and Yahweh punished it with the curse that it must crawl on its belly as a snake. So by symbolizing Jesus in the form of Abraxas with serpents for legs, the creators of this image cryptically incorporated the occult symbolism of the curse of the serpent to crawl the Earth and revealed the fact that Jesus was that Serpent who tempted Eve and returned as the Tree of Life. Here again, Christianity and its images formed the basis of cabalah, and Christianity had its roots in the Pagan worship of Nehushtan, Moses' Pole Serpent, and took on its true form under the Gnostic Ophites who crafted the Sephirotic tree of life in their Ophite Diagrams (*ophis* is Greek for "snake"). There are two serpents for the two legs to reflect the fact that there are two messiahs and two serpents in the heavens, the Evil Serpent, who is Samael and the Messiah

Son of Joseph; and the Holy Serpent, Messiah Son of David. The two serpents are also referred to as the two Leviathans.

Genesis 3:14 states,

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:"

The serpent legs also reflect the syncretic derivation of Jesus/Samael from the Greek mythological son of the gods Typhon who had serpents for legs, and who is in turn equated to the Egyptian god of foreigners, Seth. Seth is the nemesis of his brother Horus. Typhon's legs were serpents and the Jesus story mirrors Typhon's legend in significant respects. Jesus became the god of Esau and Edom and represents Seth. Horus, who is Jacob, is the son of Osiris and Isis, in the Jewish myths, Yahweh and Shekinah. Cabalah asserts that Samael rode the serpent, which Abraxas does in the sense of having snakes for legs. The form of Abraxas served as the template for Éliphas Lévi's depiction of Baphomet, where the snake legs as tails rise to the head and take on the form of spiraling horns and the two serpents' heads wind round a pole in Baphomet's lap where one is in bright light and the other is cast in darkness.

Jane Schuyler wrote in her article *Michelangelo's Serpent with Two Tails*,

"Lilith was Adam's first wife, divorced from Adam by God and replaced by Eve, after which Lilith plotted with the devil to destroy mankind in revenge.

[***]

An early rendition of the Lilith myth appears in the tenth-century *Alphabet of Ben Sira*, and the myth is criticized in the thirteenth-century Zohar (known to Pico). Probably recording an oral tradition much older than his time, Ben Sira identifies Adam's first wife as Lilith, created at the same time as Adam and designated as co-ruler of all creatures. The *Alphabet* syncretizes the earlier cabalistic interpretations of Genesis with the legends of the Near Eastern goddess. Hence, Lilith is portrayed as extremely self-

willed; she balks at the idea of being subservient to Adam and always lying under him during intercourse. When her pleas for more powers and rights go unheeded by God and Adam, she utters a magical incantation containing one of God's names and departs from paradise. Residing by the Red Sea, she fornicates with its demons and from them bears *lilim* numbering more than a hundred a day. Her absence is soon noticed by Adam, who complains that he is without a helpmate. To placate Adam, God dispatches three angels to bring her back to Adam's side and to instruct her that one hundred of her wicked children will be slain for every day of her absence. Lilith chooses not to obey the Lord and swears eternal vengeance for the deaths of her offspring.

In the Zohar, Lilith is depicted as a serpent ridden by Samael (Satan); she gives birth to his demonic children, retains her dominion over the night, and takes part in the Temptation (I 35b):

It was Samael, and he appeared on a serpent [Lilith], for the ideal form of the serpent is Satan. We have learnt that at that moment Samael came down from heaven riding on this serpent, and all creatures saw his form and fled before him. They then entered into conversation with the woman [Eve] and the two brought death into the world." [147](#)

Schuyler also stated,

"Michelangelo was apparently familiar with the cabalistic legend that Lilith was created with Adam—either as a Siamese twin who had to be split from Adam (who was an androgyne) or as a reflection of half of the image of God (and thus a fraternal twin to Adam). In Michelangelo's rendition, Adam and Lilith are both blonds (her full head of hair is now restored), while Eve, situated below them, is a brunette. Gone is the traditional similarity between Eve and her female impersonator. In its place is the twinship of Adam and Lilith, substantiated by their faces being almost mirror images and their heads being on the same hierarchical level.

The action of Michelangelo's Adam is described in Pico's cabalistic conclusions but not in the Bible, for while Adam reaches for a fig with his right hand, he also grasps the tree with his left hand as if to break one of its branches. Pico characterized Adam's sin as 'the separation of the kingdom [*Malkhuth*] from the other branches.' Adam's sin was the first 'breaking of the shoots,' the separation of the tenth *Sefirah* from the tree of life, disrupting the perfect Unity of the One, and separating the Shekhinah (resident of *Malkhuth*) from the Body of the Lord. Cabalists envisioned the body of the Lord as a giant tree (the tree of life alone or combined with the tree of knowledge) composed of ten units called the *Sefiroth*. Cabalism differs from traditional Judaism in believing that the Lord is composed of male and female elements, and that evil (including Lilith) finds its origin in His feminine left side."

[148](#)

The *Zohar* not only states that Gentiles derive from the evil left side, but they must be exterminated because of it. The *Zohar* informs us of the beliefs of Cabalistic Jews and their racist genocidal hatred of non-Jews.

The *Zohar*, I, 28b-29a, states,

"At that time the mixed multitude shall pass away from the world [***] The mixed multitude are the impurity which the serpent injected into Eve. From this impurity came forth Cain, who killed Abel. [***] for they are the seed of Amalek, of whom it is said, 'thou shalt blot out the memory of Amalek' [***] Various impurities are mingled in the composition of Israel, like animals among men. One kind is from the side of the serpent; another from the side of the Gentiles, who are compared to the beasts of the field; another from the *mazikin* (goblins), for the souls [29a] of the wicked are literally the *mazikin* (goblins) of the world; and there is an impurity from the side of the demons and evil spirits; and there is none so cursed among them as Amalek, who is the evil serpent, the 'strange god'. He is the cause of all unchastity and murder, and his twin-soul is the poison of idolatry, the two together being called Samael (lit. poison-god). There is more than one Samael,

and they are not all equal, but this side of the serpent is accursed above all of them." [149](#)

The *Zohar* I, 47a, states,

"SAID Rabbi Abba: 'Nephesh hahaya' (living soul) truly denote the souls of Israel. They are the children of the Holy One and holy in his sight, but the souls of the heathen and idolatrous nations whence come they?"

Said Rabbi Eleazar: 'They emanate from the left side of the sephirothic tree of life, which is the side of impurity, and therefore they defile all that come into contact with them. It is written, 'Let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind' (Gen. 1-24). Wherefore does the word 'lemina' (after his kind) occur twice? It is to confirm what has just been stated, that the souls of Israel are pure and holy, but the souls of the heathen being impure and unholy are symbolized by the creeping thing and beast of the earth, and therefore, like the foresaken in circumcision, are cut off. It is written also, 'Let us make man in our image and after our likeness,' indicating that in man exist forces and powers coming in all directions from on high, which by 'hochma' (wisdom) will finally attain their culmination within him. The words 'Let us make man' include and contain the mystery of the male and female principles, of which every act and function is effected by supreme wisdom. 'In our image and after our likeness,' denote the dignity of man, as he alone amongst the animal creation is a complete unit in himself and is thus able to rule over all creatures below him. 'And God saw everything that he had made and it was very good.' Here scripture supplies, what was not said of the second day, the term 'good' not being affirmed of it, because on the second day death was created. If it be asked, was it necessary that God should see everything he made before pronouncing it to be good? The answer is that God being omniscient knows all things and to him the past and the future are as the present; the past with its countless generations of men and the future enfolding everything that shall be in the course of ages to come, and this is the meaning involved in the above

words, for everything created and made by God cannot but be good. The scripture adds, 'And it was evening and it was morning the sixth day.' Why is it that the definite article is joined to this day and not to the others? Because when the creation of the world was completed and finished, the union of male and female principles was established, through the letter H and therefore it is said, 'The heaven and the earth were finished' (Gen.2-1), having become harmonious to each other.'

[***]

Said Rabbi Simeon: 'It is written, 'God understandeth the way thereof and He knoweth the place thereof.' (Job xxviii. 23). What signify the words, 'God understandeth? . . . ' They have the same esoteric meaning as the words 'And the rib which the Lord God had taken from man, made he a woman (Gen. ii. 22), which have reference to the oral law designated by the term 'way,' as it is written, 'Thus saith the Lord who maketh a way in the sea' (Is. xliii. 16), but the words 'He knoweth the place where it is' refer to the written law, which is designated by the word *daath* (knowledge). The name Jehovah Alhim is here written in full to show that the oral or traditional is the complement of the written law. These when combined are sometimes termed *hochma* (wisdom), and sometimes *binah* (understanding). They are also symbolized by the combined divine name, Jehovah Alhim (Lord God). The rib taken from the side of man refers to the non-luminous mirror or light of human intellect, as it is written, 'But on mine adversity (or rib) they rejoiced and gathered themselves against me' (Ps. xxxv. 15).

'The words 'had taken from man' signify that the tradition proceeded from the written law; 'made he a woman and brought her unto the man,' mean that these two kinds of law must of necessity be united together, as they cannot exist apart, the one supplying what the other lacks. These words also refer to the attachment of man and his wife that should always subsist between them. Another interpretation of the words 'God understandeth the way thereof' is, that as long as a daughter abides with her mother she is the object of maternal care, but when married it becomes her

duty to look after the needs and wants of her husband, and therefore it is added 'and he knoweth the place where she dwells.'

'It is written, 'And He formed man.' In these words is expressed the mystery of the formation of man from the right and left sides of the sephirothic tree of life. Man was composed of two natures, the animal or lower self and the spiritual or higher self, and this because the former is necessary to the development of the latter. It is the lower nature of man that excites the female principle. It is a tradition that the north that symbolizes the evil principles seeks attachment with the female and therefore is she called *ishah*, a term compounded of two words, *ash* (fire, man) and H, signifying the *yon*i or female principle. The higher and lower self cannot become united and harmonized so long as sexuality and carnal desire are dominant. The term *man* has already been explained, that at first it designated androgeneous man, but afterwards became sundered and separated.

[***]

Said Rabbi Simeon: 'It is written, 'The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool' (Ps. cx. 1). These words refer to the Supreme, saying to Adonai next in being to Him, 'sit thou on my right hand, that the West may become joined to the East, the right to the left, so that the power and might of the idolatrous nations (or evil) may not prevail, but become broken and dissipated. 'The Lord said unto my Lord,' have also the same signification as 'Jacob said unto the Lord' as is seen in the words, 'the ark of the covenant, the Lord of all the earth' (Josh. iii. 11). Another exposition of the words 'the Lord said unto my Lord' is, that they are significant of the holy state called 'the year of Jubilee' addressing the state called 'the Sabbatical year,' saying, 'sit thou on my right!' Observe that this latter holy state or condition of the world, namely, Sabbatical year, has not from the beginning yet become united to the highest sephira on the right and left, who at the creation of the world took it then and joined it to its left side. For this reason, the world will not last or endure beyond seven thousand years. At the end of that period, however, this state of holiness in the world will become joined to the supreme sephira on the right hand and the earth then will become perfected forever.

Then will be realized the words, 'The new heavens and the new earth which I will make shall remain before me or exist always' (Is. lxvi. 22). If this exposition be correct, what then is the sense of the words 'sit thou on my right hand?' They were spoken provisionally to Adonai 'until his enemies were made his footstool'; that is, until all opposition and disobedience to the divine law shall cease and peace and harmony prevail throughout the universe, when all antinomies and antithesis of right and left, good and evil, angel and demon, shall be done away and the knowledge of the Lord shall cover the earth as the waters cover the seas, and heaven and earth so long separated and disjoined shall become one and united forevermore, which glorious consummation is implied in the conjunction of the words, 'the heavens and the earth.'" [150](#)

The *Zohar*, II, 219*b*, states,

"So they went nearer and they heard him saying: 'Crown, crown, two sons are kept outside, and there will be no peace or rest until the bird is thrown down in Cæsarea.' R. Jose wept and said: 'Verily the *Galuth* is drawn out, and therefore the birds of heaven will not depart until the dominion of the idolatrous nations is removed from the earth, which will not be till the day when God will bring the world to judgement.'" [151](#)

The *Zohar*, III, 19*b*, states,

"It is, however, as R. Abba has said: all the other days are given over to the angelic principalities of the nations, but there is *one* day which will be the day of the Holy One, blessed be He, in which He will judge the heathen nations, and when their principalities shall fall from their high estate." [152](#)

The *Zohar*, III, 43*a*, states,

"To these He appointed as ministers Samael and all his groups—these are like clouds to ride upon when He descends to earth: they are like horses. That the clouds are called 'chariots' is expressed in

the words, 'Behold the Lord rideth upon a swift cloud, and shall come into Egypt' (Isa. xix, 1). Thus the Egyptians saw their Chieftain like a horse bearing the chariot of the Holy One, and straightaway 'the idols of Egypt were moved at His presence, and the heart of Egypt melted in the midst of it' (*Ibid.*), i. e. they were 'moved' from their faith in their own Chieftain. AND EVERY FIRSTLING OF AN ASS THOU SHALT REDEEM WITH A LAMB, AND IF THOU WILT NOT REDEEM IT. . . THOU SHALT BREAK HIS NECK." [153](#)

The *Zohar*, III, 282a, states,

"From the side of idolatry Shabbethaj (Saturn) is called Lilith, mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of 'Esau and Ishma'el, and there (read לְבָנָיו) Jesus and Mohammed, who are dead dogs, are buried among them. She (Lilith) is the grave of idolatry, where they bury the uncircumcised, (who are) dead dogs, abomination and bad smell, soiled and fetid, a bad family. She (Lilith) is the ligament which holds fast the 'mixed multitude' (Ex. xii. 38), which is mixed among Israel, and which holds fast bone and flesh, that is, the sons of 'Esau and Ishma'el, dead bone and unclean flesh torn of beasts in the field, of which it is said (Ex. xxii. 31): 'Ye shall cast it to the dogs.'" [154](#)

Lilith is symbolized by an owl, because she is a creature of the night who stalks men's dreams and takes their nocturnal emissions to breed demons which she places into the wombs of women. Lilith plots revenge against Yahweh and humanity. She was made at the same time as Adam and in the same image as Adam. Yahweh divorced her from Adam.

In an alternative account, Lilith refused to lie under Adam while they copulated because she was made from the same clay as he was and was therefore his equal. She left him and the Garden of Eden and bred demons. Yahweh demanded she return, and when she refused he murdered one hundred of her children every day. As with so many things, this finds its counterpart in the story that Shekinah became angry with Yahweh when the Temple was destroyed and refused to lay with him until the Temple is restored, instead opting to follow the Jews into the exile.

Lilith murders human children because she is jealous for her demonic offspring and wants their surrogate human parents to devote themselves exclusively to raising those demons. The abortion agenda of the Gnostic world and of the modern world, is also Lilith's agenda. Lilith is motivated to slaughter human infants to exact revenge for Yahweh's having divorced her from Adam and for Yahweh's having killed one hundred of her demon children every day she refused to return to the Garden of Eden as Adam's wife. Jews used to keep bowls and other amulets with inscriptions to ward off Lilith from murdering their children.

Lilith refused to lay under Adam and produce children with him, because she was his equal and found it degrading that Adam should mount atop her. All of this amounts to an extermination agenda, in that it discourages women from having children and encourages abortion. Lilith is a popular character in the Feminist movement.

The Written Law states in *Genesis* 3:22-24,

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The Oral Law clarifies the fact that the "us" of God is plural and signifies the Trinity of Yahweh, Shekina and their original androgynous state of Ein Sof, which is often represented as their son, the product of their coupling. The Serpent came twice to tempt mankind. The first time was when Samael and Lilith tempted Eve to bite of the fruit of the Tree of the Knowledge of Good and Evil and become wise. The second time was when Samael and Lilith impregnated Mary with Jesus, who was to become the forbidden and carefully guarded Tree of Life. *John* 3:14-16 explains that Jesus was both the Serpent and the Tree of Life,

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him

should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Serpent tempted Eve to bite of the Tree of Knowledge and Yahweh then cursed man with death and prevented Adam and Eve from eating the fruit of the Tree of Life. The Serpent returned as Jesus to offer mankind the fruit of the Tree of Life, but only if they would first embrace death as if their salvation.

In Oral Law, Adam was not just a man, but was an hermaphrodite, an androgynous being that was both male and female. The Midrash in *Genesis Rabbah* 8:1 states,

"Rabbi Yirmiyah ben Elazar said: When the Holy One created the first Adam, God made it androgynous. That's what it means when it says 'male and female God created them.' Rabbi Shmuel bar Nachman said: When the Holy One created the first adam, God created it two faced and then (later) sawed it (in two) creating for it two backs, a back here and a back there. They asked him: But what of the verse 'and God took one of his ribs (tzela)?' He answered them, [it really means that] 'God took one of the flanks (tzela).' The word [tzela] is also used to describe the flank or side of the tabernacle in Exodus 26." [155](#)

The Babylonian Talmud in *Eruvin* 18a states,

"Rabbi Yirmeya ben Elazar also said: Adam was first created with two [*doyo*] faces, one male and the other female. As it is stated: 'You have formed me behind and before, and laid Your hand upon me' (Psalms 139:5). Similarly, it is written: 'And the *tzela*, which the Lord, God, had taken from the man, He made a woman, and brought her unto the man' (Genesis 2:22). Rav and Shmuel disagree over the meaning of the word *tzela*: One said: It means a female face, from which God created Eve; and one said: Adam was created with a tail [*zanav*], which God removed from him and from which He created Eve." [156](#)

The talmudic tractate *Berakoth* folio 61a states,

"R. Nahman b. R. Hisda expounded: What is meant by the text, Then the Lord God formed [wa-yizer] man? [The word wa-yizer] is written with two yods, to show that God created two inclinations, one good and the other evil. [***] Or again as explained by R. Jeremiah b. Eleazar; for R. Jeremiah b. Eleazar said: God created two countenances [faces] in the first man, as it says, Behind and before hast Thou formed me.

And the rib which the Lord God had taken from man made he a woman. Rab and Samuel explained this differently. One said that [this 'rib'] was a face, the other that it was a tail. No objection can be raised against the one who says it was a face, since so it is written, 'Behind and before hast Thou formed me'. But how does he who says it was a tail explain 'Behind and before hast Thou formed me'? — As stated by R. Ammi; for R. Ammi said: 'Behind' [i.e., last] in the work of creation, and 'before' [i.e., first] for punishment. We grant you he was last in the work of creation, for he was not created till the eve of Sabbath. But when you say 'first for punishment', to what punishment do you refer? Do you mean the punishment in connection with the serpent? Surely it has been taught: Rabbi says, in conferring honour we commence with the greatest, in cursing with the least important. 'In conferring honour we commence with the greatest', as it is written, And Moses spoke to Aaron and to Eleazar and to Ithamar his sons that were left, Take the meal-offering that remaineth etc. 'In cursing we commence with the least'; first the serpent was cursed then Eve and then Adam! I must say then that the punishment of the Flood is meant, as it is written, And He blotted out every living substance which was upon the face of the ground, both man and cattle.

No difficulty arises for the one who says that Eve was created from the face, for so it is written, wa-yizer, with two yods. But he who says it was a tail, what does he make of wa-yizer? — As explained by R. Simeon b. Pazzi? For R. Simeon b. Pazzi said: Woe is me because of my Creator [yozri,] woe is me because of my evil inclination [yizri]! No difficulty arises for one who says it was a face, for so it is written, Male and female created He them', But he

who says it was a tail, what does he make of 'male and female created He them'?—As explained by R. Abbahu. For R. Abbahu contrasted two texts. It is written, 'Male and female created He them', and it is also written, For in the image of God made He man. How are these statements to be reconciled? At first the intention was to create two, but in the end only one was created. No difficulty arises for him who says it was a face, since so it is written, He closed up the place with flesh instead thereof. But he who says it was a tail, how does he explain, 'he closed up the place with flesh instead thereof—R. Jeremiah, or as some say R. Zebid, or again as some say, R. Nahman b. Isaac, replied: These words are meant to apply only to the place of the cut. No difficulty arises for the one who says it was a tail, for so it is written, And God built. But he who says, it was a face, what does he make of the words 'And God built'? As explained by R. Simeon b. Menasia. For R. Simeon b. Menasia expounded: What is meant by the words, 'And the Lord built the rib'? It teaches that the Holy One, blessed be He, plaited Eve's hair and brought her to Adam; for in the seacoast towns 'plaiting' [keli'atha] is called, 'building' [binyatha]. Another explanation: R. Hisda said (some say, it was taught in a Baraita): It teaches that [God] built Eve after the fashion of a storehouse. Just as a storehouse is narrow at the top and broad at the bottom so as to hold the produce [safely], so a woman is narrower above and broader below so as to hold the embryo. And he brought her to the man. R. Jeremiah b. Eleazar said: This teaches that [God] acted as best man to Adam. Here the Torah teaches a maxim of behaviour, that a man of eminence should associate himself with a lesser man in acting as best man, and he should not take it amiss.

According to the one who says it was a face, which of the two faces went in front?—R. Nahman b. Isaac answered: It is reasonable to suppose that the man's face went in front, since it has been taught: A man should not walk behind a woman on the road, and even if his wife happens to be in front of him on a bridge he should let her pass on one side, and whoever crosses a river behind a woman will have no portion in the future world." [157](#)

Johann Andreas Eisenmenger explained the fact that Adam was an androgyne several centuries ago in his book *The Traditions of the Jews*, Volume I, pages 15 and 16 of the English translation. Eisenmenger wrote,

"In *Berachoth*, a *Talmud*- treatise, 'tis said, 'that God form'd *Adam*, with a double Visage, The Passage runs thus: '*Rabbi Jeremy*, Son of *Elieser*, says, 'God created the First Man with Two Faces; as we read, *Thou hast fashion'd me behind and before.*' Which Words *Rabbi Salomon* explains thus: 'He made him with Two Faces, one before and the other behind; and cut him in Two Parts; and out of one Part he made *Eve*.' In a Treatise entitled *Eruvin*, we read, that *Adam* had a double Face, from the Words, [*Footnote*:—Ps. CXXXIX. 5.] *Thou hast fashioned me from behind and before.* On these Words says the *Rabbi Eruvin*, *Salomon* writes thus: He divided him into two Parts; for on the one Side he was a Male, and on the other a Female.' In *Bereschith rabba*, in the eight *Parasha*, we read these Words, '*Rabbi Samuel*, Son of *Nachmans* said, 'In the same Hour, wherein God created Man, he made him with Two Faces, and sawing him asunder, made the Back part to each of them, one on this Side, the other on that.'"

Psalm 139:5 states,

"Thou hast beset me behind and before, and laid thine hand upon me."

Joseph Wheless wrote in his book *Is It God's Word?*,

"In the very first sentence we find the 'revelation' of the plurality of Gods—Elohim: 'In beginning created ELOHIM (gods) the-heavens-and-the-earth' (Gen. i, 1). The forms of the sentences show the order of the Hebrew words, and the hyphens indicate the combination of the particles 'and,' 'the,' etc., which are joined to the noun in Hebrew and written as one word, e.g. 'theheavens,' 'andtheearth.'" And, v. 2, 'And-the-spirit (*ruach*, wind) of-Elohim (gods) moved upon-the-face of-the-Abyss'; and, v. 3, "And-said Elohim (gods), Let-there-be light.' And thus, for 33 times in the

first Chapter of Genesis, we read 'ELOHIM' (Gods): always plural, always 'gods,' but always translated 'God.'

In undeniable proof of plurality, which even translation cannot in this instance conceal: 'And-said ELOHIM (Gods), Let *us* make man (*adam*) in-image-*our*, after-likeness-*our*" (v. 26). And the words of the text indicate there must have been female gods, too; for it is recited: 'And-created Elohim the-adam (man); in-the-image of-Elohim (gods) created-he-him; male-and-female created-he-*them*.' This is reiterated for positive assurance in the opening verses of Chapter v: 'In-the-day that Elohim created adam (man), in-the-likeness of-Elohim (gods) made-he-*them*; male-and-female created he them; and-blessed them, and-called their-name adam (man), in-the-day when they-were-created" (Gen. v, 1-2).

Not one God, but a plurality of gods, from the very start of Hebrew-Scripture 'revelation,' is further proven to demonstration by the familiar dialogue between the Serpent and the Woman: 'And the Serpent said unto the Woman, Ye shall not surely die; for Elohim (gods) doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (Elohim), knowing good and evil' (Gen. iii, 5). And the Serpent spoke true; and when Yahveh-Elohim heard that the-man and the-woman had eaten the Forbidden Fruit of the Tree of Knowledge, he, they, said: 'Behold, the man is become *as one of us*, to know good and evil' (v. 22). Here certainly is one God speaking to another God or a whole assembly or Olympus of Gods.

[***]

First of all, the Hebrew God was to his Chosen People merely a man, or Superman, human altogether in form, functions, and attributes, with some attributes of a spirit or Jinn added, such as changing shape at will, like the gods of Homer.

As for his human or 'anthropomorphic' form and functions, this appears unequivocally from the Beginning: 'Elohim created man in his own image, in the image of Elohim created he him,' indeed, it is positively added: 'male and female created he them, and said unto them, Be fruitful, and multiply, and replenish the earth' (Gen. i, 27-28). This, indeed, would imply an hermaphroditic sexuality in the person of Elohim (as a single deity), or a female consort, or a

plurality of Elohim or gods, male and female, like the gods and goddesses of Olympus." [158](#)

Elliot R. Wolfson described the Androgyny Agenda of *Tikkun ha-Shekinah* in his scholarly article "*Tiqqun ha-Shekhinah: Redemption and the Overcoming of Gender Dimorphism in the Messianic Kabbalah of Moses Hayyim Luzzatto*". The Androgyny Agenda seeks to make human beings androgynous so that Shekinah will return to Yahweh and again become one androgynous being with him. Hence the term *Tikkun ha-Shekinah* (repairing Shekinah). Wolfson wrote,

"It is commonplace in scholarship to assume that the distinctive feature of the kabbalistic idea of redemption involves the reunification of the masculine and the feminine aspects of the divine. Historical exile is understood widely in the theosophic kabbalistic tradition as a reflection of the fissure or an imbalance within the nature of God that results from the separation of the male and female, the holy King (Tiferet) and the Matrona (Shekhinah). The redemptive moment is marked by the rectification of this condition, which again is operative in both the divine and the human spheres. [***] The explicit statements of the kabbalists depicting the redemption in terms of the motif of the *hieros gamos* have led a variety of scholars to affirm that the messianic ideal in kabbalistic literature is predicated on the conjunction of the masculine and the feminine rather than the neutralization of the one by the other. A typical statement to this effect is offered by Gershom Scholem in his brief account of the doctrine of redemption according to the *Zohar*: In the present state of exile, there is the disjunction of the bride and groom in the Godhead. With the advent of the messianic redemption the perfect unity of the sefirotic realm is reestablished and 'the Shekhinah will be restored to perpetual union with her husband.' In several publications, I have argued that the image of heterosexual pairing is appropriate only in the first stage of the redemptive process in which the exilic condition of separation and fragmentation begins to be overcome. The consequence of the unification, however, is the restoration of the feminine to the masculine. This restoration

does not entail, as Scholem would have it, the perpetual union of the Shekhinah and her husband, but the ontic assimilation of the former in the latter. [***] The most telling symbolic depiction used by kabbalists to convey the ontological transmutation of the feminine into the masculine is the identification of the feminine as the corona of the phallus ('*ateret berit*'). The image of the phallic crown, also depicted in terms of the rabbinic eschatological motif of the crown worn by the righteous in the world to come, conveys the idea of the stabilization of the feminine, the overcoming of female otherness and the consequent reconfiguration of the androgynous unity of the divine. The ontic restoration of the feminine to the masculine is expressed as well in terms of the biblical locution, 'a capable wife is a crown for her husband' (Prov. 12:4). Redemption in its ultimate sense does not signify the perpetual pairing of male and female, but the reconstitution of androgyny in the Godhead in which the gender dimorphism is superseded." [159](#)

Moses Hayyim Luzzatto formulated the ancient quest for the restoration of Shekinah with Yahweh in androgynous unity in order to restore the world, not merely as lovers, but as one androgynous being into a religious dogma. Luzzatto's theosophy resembles the *Zohar* and the Sixteenth Century *Tikunei haZohar*, which Luzzatto mirrored in his Eighteenth Century 70 *Tikkunim Hadashim*.

Elliot R. Wolfson wrote in his article *Woman—The Feminine As Other in Theosophic Kabbalah: Some Philosophical Observations on the Divine Androgyne*,

"There are a variety of basic structures that inform the ideational character of theosophic kabbalah. One such structure is that of the divine androgyny, referred to in the literature of the kabbalists as *du-parzufim*, two-faced, the technical locution employed in the rabbinic aggadah to characterize the nature of Adam at creation. In kabbalistic parlance, this term denotes the idea that God is simultaneously male and female, i.e., that there is a masculine and feminine aspect to the divine. Bracketing for the moment the question of the antiquity of this idea (or related images) in the

history of Judaism, it is unquestionable that the notion of a divine syzygy is a critical component of kabbalistic speculation." [160](#)

Wolfson quoted the *Zohar* 3:142b-143a (*Idra Rabba*); 3:296a (*Idra Zuta*), as follows,

"When the Matrona sits with the King and they are joined face-to-face, who will come between them? Who will come close to them? When they are joined the one is sweetened by the other. . . . Therefore the judgements are sweetened, one in the other, and the upper and lower beings are perfected.

The feminine emanates in her side and cleaves to the side of the masculine until she is separated from his side and comes to join with him face-to-face. When they are joined they appear indeed as one body. From here it is learnt that the male alone appears as half-a-body (*pelag gufa*), all merciful, and so it is with the female, but when they are joined as one everything appears indeed as one body. . . . So too when a male unites with a female everything is one body, and all the worlds are joyous, for everything is blessed from the complete body. . . . From here [it can be deduced] the one who is not found as male and female is called half-a-body." [161](#)

Zohar 1:49b:7 states,

"Then Rabbi Simeon said: 'It is written, 'and he went on his journeys from the south to Bethel unto the place where his tent had been at the beginning, between Bethel and Hai' (Gen. 13:3). It says, 'He went on his journeys' instead of 'his journey.' Why is that? There is a reference not only to his own journeying, but also that of the Schekina, who always went with Jacob, and therefore we learn that every person needs to be male and female at all times, for the sake of his faith, he ought not to think or imagine that the Schekina forsakes him in any way.

See, it has been said, a man ought always to cleave to his wife that the Schekina may always be with him, yet it is possible to go alone on a journey and the Schekina will still be with him. And when

doing so he ought to direct his prayer to the Holy One that this may be, and in this way the male and female will always be associated in union with oneself." [162](#)

The *Glossary of Kabbalah and Chassidut* defines "Nesirah",

"**Nesirah** ('sawing off'):

Nesirah is the process of separating Adam and Eve (who were initially created connected back to back) or their spiritual antecedents, *Z'eir Anpin* and *Nukvei d'Z'eir Anpin*, in order that they may unite as a couple." [163](#)

Christian D. Ginsburg explored the Oral Law of the androgynous nature of the gods and man in his book *The Kabbalah: Doctrines, Development, and Literature*,

"The prince of this region of darkness, who is called Satan in the Bible, is denominated by the Kabbalah, Samaël = *angel of poison* or *of death*. He is the same evil spirit, Satan, the serpent, who seduced Eve. He has a wife, called the Harlot or the Woman of Whoredom, but they are both generally represented as united in the one name of *the Beast* (Comp. *Sohar*, ii, 255-259, with i, 35 b.) [Footnote: The view that the serpent which seduced the protoplasts is identical with Satan is not peculiar to the Kabbalah. It is stated in the *Talmud* in almost the same words *the evil spirit, Satan, and the angel of death, are the same. It is propounded in the Boraitha that he descends and seduces; he then ascends and accuses, and then comes down again and kills.* Baba Bathra, 16 a.] [***] Everything here below, as above, is mysterious. Therefore it is written—'God created man in his own image, in the image of God created he him' (Gen. i, 27); repeating the word God twice, one for the man and the other for the woman. The mystery of the earthly man is after the mystery of the Heavenly Man. And just as we see in the firmament above, covering all things, different signs which are formed of the stars and planets, and which contain secret things and profound mysteries, studied by those who are wise and expert in these signs; so there are in the skin, which is the cover of the

body of the son of man, and which is like the sky that covers all things, signs and features which are the stars and planets of the skin, indicating secret things and profound mysteries, whereby the wise are attracted, who understand to read the mysteries in the human face.' (Sohar, ii, 76 a.). [***] In its original state each soul is androgynous, and is separated into male and female when it descends on earth to be borne in a human body. [***] As has already been remarked, the human soul, before it descends into the world, is androgynous, or in other words, consists of two component parts, each of which comprises all the elements of our spiritual nature. Thus the Sohar tells us—'Each soul and spirit, prior to its entering into this world, consists of a male and female united into one being. When it descends on this earth the two parts separate and animate two different bodies. At the time of marriage, the Holy One, blessed be he, who knows all souls and spirits, unites them again as they were before, and they again constitute one body and one soul, forming as it were the right and left of one individual; therefore 'There is nothing new under the sun.' (Ecl. i, 9.). . . . This union, however, is influenced by the deeds of the man and by the ways in which he walks. If the man is pure and his conduct is pleasing in the sight of God, he is united with that female part of his soul which was his component part prior to his birth.' (Sohar, i, 91b.) The soul carries her knowledge with her to the earth, so that 'every thing which she learns here below she knew already, before she entered into this world.' (Ibid., iii, 61 b.) Since the form of the body as well as the soul, is made after the image of the Heavenly Man, a figure of the forthcoming body which is to clothe the newly descending soul, is sent down from the celestial regions, to hover over the couch of the husband and wife when they copulate, in order that the conception may be formed according to this model. 'At connubial intercourse on earth, the Holy One, blessed be he, sends a human form which bears the impress of the divine stamp. This form is present at intercourse, and if we were permitted to see it we should perceive over our heads an image resembling a human face; and it is in this image that we are formed. As long as this image is not sent by God and does not descend and hover over our heads, there can be no

conception, for it is written 'And God created man in his own image.' (Gen. i, 27.). This image receives us when we enter the world, it develops itself with us when we grow, and accompanies us when we depart this life; as it is written—'Surely, man walked in an image' (Ps. xxxvii, 5): and this image is from heaven. When the souls are to leave their heavenly abode, each soul separately appears before the Holy King, dressed in a sublime form, with the features in which it is to appear in this world. It is from this sublime form that the image proceeds. It is the third after the soul, and precedes it on the earth; it is present at the conception, and there is no conception in the world where this image is not present.' (*Sohar*, iii, 104 a b.)" [164](#)

The Oral Law not only clarifies the fact that the Written Law truly means that the gods and human souls are androgynous, but the Oral Law also explains that only Jews have divine human souls and Gentiles have Satanic souls, which are worse than animal souls. Jews have traditionally refused to eat at the same table together with Gentiles, because Gentiles are unclean, like non-Kosher swine. The Old Testament, which claims that Jews and their seed are divine, calls Gentiles unclean animals, beasts which are not fit for life. *Leviticus* 20:25-26; 22:25:

"Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine. [***] Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, *and* blemishes *be* in them: they shall not be accepted for you."

Isaiah 6:13; 42:1; 44:2-3; 45:3-4; 59:20-21; 65:9; 65:17; 65:22; 66:22:

"But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they

cast their leaves: so the holy seed shall be the substance thereof. [***] Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. [***] Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: [***] And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. [***] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. [***] And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. [***] For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. [***] They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. [***] For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain."

Ezekiel 16:26; 23:20; 34:31; 36:36-38; :

"Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. [***] Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their

paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses. [***] And ye my flock, the flock of my pasture, are men, *and* I *am* your God, saith the Lord GOD. [***] Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*. Thus saith the Lord GOD; I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD."

The Jewish, as opposed to Christian and Muslim, interpretations of these Old Testament passages are found in the Oral Law of the Talmud and cabalah. The Talmud states that only Jews are men, and Gentiles are instead beasts,

"'If he sells to a heathen' — because a heathen is certainly not subject to [the exhortation], '*And thou shalt do that which is right and good in the sight of the Lord.*'" [165](#)

"For it has been taught: R. Simeon b. Yohai said: The graves of Gentiles do not defile, for it is written, *And ye my flock, the flock of my pastures*, are men;⁶ only ye are designated 'men'.⁷" [166](#)

"Raba stated: With reference to the Rabbinical statement that [legally] an Egyptian has no father,¹⁰ it must not be imagined that this is due to [the Egyptians'] excessive indulgence in carnal gratification, owing to which it is not known [who the father was], but that if this were known¹ it is to be taken into consideration;² but [the fact is] that even if this is known it is not taken into consideration. For, surely, in respect of twin brothers, who originated in one drop that divided itself into two, it was nevertheless stated in the final clause,³ that they 'neither participate in *halizah* nor perform levirate marriage'.⁴ Thus it may be inferred that the All Merciful declared their children to be legally

fatherless,⁵ for [so indeed it is also] written, *Whose flesh is as the flesh of asses, and whose issue is like the issue of horses.*⁶" [167](#)

"It was taught: And so did R. Simeon b. Yohai state [61a] that the graves of idolaters do not impart levitical uncleanness by an *ohel*,¹⁵ for it is said, *And ye My sheep the sheep of My pasture, are men*,¹ you are called *men*² but the idolaters are not called *men*.²" [168](#)

"AND WHATEVER [WOMAN] WHO CANNOT CONTRACT KIDDUSHIN etc. How do we know [it of] a Canaanitish bondmaid?¹³ -- Said R. Huna, Scripture saith, *Abide ye here with [im] the ass*¹⁴ — it is a people [*am*] like unto an ass.¹⁵ We have thus found that *kiddushin* with her is invalid: [68b] how do we know that the issue takes her status? — Because Scripture saith, *the wife and her children shall be her master's*.¹ How do we know [it of a freeborn] Gentile woman? — Scripture saith, *neither shalt thou make marriages with them*.² How do we know that her issue bears her status? — R. Johanan said on the authority of R. Simeon b. Yohai, Because Scripture saith, *For he will turn away thy son from following me*:³ thy son by⁴ an Israelite woman is called thy son, but thy son by a heathen is not called thy son.⁵" [169](#)

"OR USES OF ANOINTING. Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over heathens or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: *Upon the flesh of man* [adam] *shall it not be poured*;⁶ and cattle and vessels are not man. Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called a corpse and not man. But why is one exempt in the case of heathens; are they not in the category of *adam*? — No, it is written: *And ye my sheep, the sheep of my pasture, are adam* [*man*]:⁷ Ye are called *adam* but heathens are not called *adam*." [170](#)

"R. Hamnuna further said: If one sees a crowd of Israelites, he should say: Blessed is He who discerneth secrets.⁵ If he sees a crowd of heathens, he should say: *Your mother shall be ashamed*, etc.⁶ [***] Our Rabbis taught: On seeing the Sages of Israel one should say: Blessed be He who hath imparted of His wisdom to them that fear Him. On seeing the Sages of other nations, one says, Blessed be He who hath imparted of His wisdom to His creatures. On seeing kings of Israel, one says: Blessed be He who hath imparted of His glory to them that fear Him. On seeing non-Jewish kings, one says: Blessed be He who hath imparted of His glory to His creatures. R. Johanan said: A man should always exert himself and run to meet an Israelitish king; and not only a king of Israel but also a king of any other nation, so that if he is deemed worthy,¹ he will be able to distinguish between the kings of Israel and the kings of other nations. [***] R. Shila administered lashes to a man who had intercourse with an Egyptian⁵ woman [Footnote 5 in the Soncino Edition states: "Var. lec. Gentile." *Varia lectio* is Latin for: "a variant reading", indicating that the Talmud not only considered Egyptians, but all non-Jews to be subhuman animals.—CJB]. The man went and informed against him to the Government, saying: There is a man among the Jews who passes judgment without the permission of the Government. An official was sent to [summon] him. When he came he was asked: Why did you flog that man? He replied: Because he had intercourse with a she-ass. They said to him: Have you witnesses? He replied: I have. Elijah thereupon came in the form of a man and gave evidence. They said to him: If that is the case he ought to be put to death! He replied: Since we have been exiled from our land, we have no authority to put to death; do you do with him what you please. While they were considering his case, R. Shila exclaimed, *Thine, Oh Lord, is the greatness and the power*.¹ What are you saying? they asked him. He replied: What I am saying is this: Blessed is the All-Merciful who has made the earthly royalty on the model of the heavenly, and has invested you with dominion, and made you lovers of justice. They said to him: Are you so solicitous for the honour of the Government? They handed him a staff² and said to him: You

may act as judge. When he went out that man said to him: Does the All-Merciful perform miracles for liars? He replied: Wretch! Are they not called asses? For it is written: *Whose flesh is as the flesh of asses.*³ He noticed that the man was about to inform them that he had called them asses. He said: This man is a persecutor, and the Torah has said: If a man comes to kill you, rise early and kill him first.⁴ So he struck him with the staff and killed him. [***] Our Rabbis taught: On seeing the houses of Israel, when inhabited one says: Blessed be He who sets the boundary of the widow;⁴ when uninhabited, Blessed be the judge of truth. On seeing the houses of heathens, when inhabited, one says: The Lord will pluck up the house of the proud;⁵ when uninhabited he says: *O Lord, thou God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, shine forth.*³ [***] Our Rabbis taught: On seeing Israelitish graves, one should say: Blessed is He who fashioned you in judgments who fed you in judgment and maintained you in judgment, and in judgment gathered you in, and who will one day raise you up again in judgment. Mar, the son of Rabina, concluded thus in the name of R. Nahman: And who knows the number of all of you; and He will one day revive you and establish you. Blessed is He who revives the dead.⁴ On seeing the graves of heathens one says: *Your mother shall be sore ashamed,* etc. [***] R. Joshua b. Levi said: On seeing pock-marked persons one says: Blessed be He who makes strange creatures. An objection was raised: If one sees a negro, a very red or very white person, a hunchback, a dwarf or a dropsical person, he says: Blessed be He who makes strange creatures." [171](#)

Jakob Ecker's *Der „Judenspiegel“ im Lichte der Wahrheit: Eine wissenschaftliche Untersuchung*, Bonifacius-Druckerei, Paderborn, (1884), p. 120; states that the *Tosapoth* (additions to the Talmud) declare that the seed of Gentiles is to be regarded as cattle seed, and that copulating with Gentiles is like having sexual relations with beasts,

"*Tosaphoth zu Talmud Kethuboth 3, b:*

„Sein (des AKUM) Same wird angesehen wie Viehsame."

Tosaphoth zu Talmud Sanhedrin 74, b:

„*Concubitus AKUM ist wie concubitus bestiae.*""

See Ecker's book at pages 18-24 for proof that the acronym "AKUM" refers to non-Jews.

Justinas Bonaventura Pranaitis documented several relevant passages from Judaic religious texts, in his book *The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians*, Eugene Nelson Sanctuary, New York, (1939), pp. 49-51:

"7. NOT LIKE MEN, BUT BEASTS

In *Kerithuth* (6b p. 78) it says:

'The teaching of the Rabbis is: He who pours oil over a *Goi*, and over dead bodies is freed from punishment. This is true for an animal because it is not a man.⁴⁸ But how can it be said that by pouring oil over a *Goi* one is freed from punishment, since a *Goi* is also a man? But this is not true, for it is written: *Ye are my flock, the flock of my pasture are men (Ezechiel, XXXIV, 31)*. You are thus called men, but the Goim are not called men.'

In the tract *Makkoth* (7b) he is said to be guilty of killing 'except when, if intending to kill an animal he kills a man by mistake, or intending to kill a *Goi*, he kills an Israelite.'

In *Orach Chaiim* (225, 10) it says:

'He who sees beautiful creatures, even though it be an *Akum* or an animal, let him say 'Blessed art thou Our Lord God, King of the Universe, who has placed such things on the earth!''

8. THEY DIFFER ONLY IN FORM FROM BEASTS

In *Midrasch Talpioth* (fol. 225d) it says:

'God created them in the form of men for the glory of Israel. But *Akum* were created for the sole end of ministering unto them [the Jews] day and night. Nor can they ever be relieved from this service. It is becoming to the son of a king [an Israelite] that animals in their natural form, and animals in the form of human beings should minister unto him.'

We can quote here also what is said in *Orach Chaiim*, 57, 6a:

'If pigs are to be pitied when they suffer from disease, because their intestines are similar to ours, how much more should the *Akum* be pitied when thus affected.'⁴⁹

9. ANIMALS

In Zohar, II, (64b) it says:

'...People who worship idols, and who are called cow and ass, as it is written: I have a cow and an ass...'

Rabbi Bechai, in his book *Kad Hakkemach*, ch. I, beginning with the word *Geulah* — redemption — referring to *Psalms* 80, v.13:

The boar out of the wood doth waste it, says:

'The letter ain is dropped [suspended] the same as these worshippers are followers of him who was suspended.'

Buxtorf (*Lex.*) says:

'By *wild pig* the author here means the Christians who eat pork and, like pigs, have destroyed the vineyard of Israel, the

City of Jerusalem, and who believe in the 'suspended' Christ. Else the letter *ain* is dropped in this word because they, as worshippers of Christ who was hanged, are also dropped.'

Rabbi Edels, in commenting on *Kethuboth* (110b) says:

'The Psalmist compares the *Akum* to the unclean beast in the woods.'

10. WORSE THAN ANIMALS

Rabbi Schelomo Iarchi (Raschi), famous Jewish commentator, explaining the law of Moses (*Deuter.* XIV, 21) forbidding the eating of meat of wounded animals, but which must be given to the 'stranger in thy gates,' or which, according to *Exodus* (XXII, 30) is to be thrown to the dogs, has this to say:

'... for he is like a dog. Are we to take to word 'dog' here literally? By no means. For the text in speaking of dead bodies says, *Or thou mayest sell it to an alien*. This applies much more to the meat of wounded animals, for which it is permitted to accept payment. Why therefore does the Scripture say it may be thrown to 'dogs?' In order to teach you that a dog is to be more respected than the *Nokhri*.'

11. THEY PROPAGATE LIKE BEASTS

In the *Sanhedrin* (74b) *Tosephoth*, it says:

'The sexual intercourse of a *Goi* is like that of a beast.'

And in *Kethuboth* (3b) it says:

'The seed of a *Goi* is worth the same as that of a beast.'

Hence it is to be inferred that Christian marriage is not true marriage.

In *Kidduschim* (68a), it says:

'... How do we know this? Rabbi Huna says: You can read: Remain here with the ass, that is, with a people like an ass. Hence it appears that they are not capable of contracting marriage.'

And in *Eben Haezer* (44, 8):

'If a Jew enters into marriage with an *Akum* (Christian), or with his servant, the marriage is null. For they are not capable of entering into matrimony. Likewise if an *Akum* or a servant enter into matrimony with a Jew, the marriage is null.'

In *Zohar* (II, 64b) it says:

'Rabbi Abba says: If only idolaters alone had sexual intercourse, the world would not continue to exist. Hence we are taught that a Jew should not give way to those infamous robbers. For if these propagate in greater numbers, it will be impossible for us to continue to exist because of them. For they give birth to sucklings the same as dogs.'

Pranaitus also quoted *Zohar* I, 25a, to demonstrate the Extermination Agenda,

"The People of the Earth are idolaters, and it has been written about them: Let them be wiped off the face of the earth."

Nesta Webster quoted the *Zohar* in her book *Secret Societies and Subversive Movements* to demonstrate the Extermination Agenda (*goyim* are Gentiles, non-Jews),

"The fellahin may, however, consider themselves lucky to be allowed to live at all, for, according to several passages in the Cabala, all the *goyim* are to be swept off the face of the earth when Israel comes into its own. Thus the Zohar relates that the Messiah will declare war on the whole world and all the kings of the world will end by declaring war on the Messiah. But 'the Holy One, blessed be He, will display His force, and exterminate them from the world.'³ Then:

Happy will be the lot of Israel, whom the Holy One, blessed be He, has chosen from amongst the *goyim* of whom the Scriptures say: 'Their work is vanity, it is an illusion at which we must laugh; they will perish when God visits them in His wrath.' At the moment when the Holy One, blessed be He, will exterminate all the *goyim* of the world, Israel alone will subsist even as it is written: 'The Lord alone will appear great on that day.'¹" [172](#)

4 THE OMINOUS AGE OF AQUARIUS

The familiar Ouroboros is an image of a snake consuming its own tail. It is the ideal symbol for the trinity of the androgynous gods Shekinah-Yahweh-Ein Sof of cabalah, and Lilith-Samael-Satan which the Cabalists assign to the Gentiles. The union of the male and female gods into one androgynous form is typified by their son who comes from the parents of two genders but exists in one body, not two. The son of the gods serves as an image of their becoming one.

This son is imagined in the form of Adam, Jesus, Cain, Abel, Seth, Esau, Jacob, etc. and is a part of the androgynous Sephirotic Tree of Life symbolizing the coupling of male and female into one complete form. The trinity concept of mother, father and son in Judaism likely derives from the Egyptian myths of Isis, Osiris and hapless Horus—who is constantly set upon by his brother Seth. In Judaism, Isis becomes Shekinah and Rebekah. Osiris is Yahweh and Isaac. Horus is Jacob and Seth is Esau.

The mouth of the Ouroboros snake symbolizes the female and her reproductive organs. The tail of the Ouroboros symbolizes the male and is a phallic image. The entire body of the snake wound round in a perfect circle copulating with itself is one of an androgynous hermaphroditic being. The mouth is the female goddess Shekinah, the Queen of Heaven. The tail is the male god Yahweh, the King of Heaven. The complete and unified body of the snake is the Ein Sof's emanations in the Sephirot and the Evil and Holy Serpents united.

The gods of the divine light of the Cabalists are mirrored by the gods of darkness assigned to the *Goyim*, which dark gods are the guardian angels of the Gentiles. Just as the heavens are reflected by the Earth, and Jewish gods by Jews, "as above, so below"; so too are Jews darkly reflected by Gentiles and the Jewish gods are darkly reflected by Satanic gods who serve equivalent functions for Gentiles, including giving birth to their evil souls. The godly trinity of Shekinah-Yahweh-Adam Ahelion of the

Cabalists is dimly mirrored by the Satanic trinity of the guardian angels Lilith-Samael-Jesus which they ascribe to the Gentiles.

These trinities are contained in the Sephirotic Tree of Life. The righthand column is male. The lefthand column is female. The central column signifies the androgynous unity of the left and right columns in balance. At the base waits the androgynous completion of the World to Come in the Kingdom, Malkhuth, in the Sabbath Millennium, where all has once again united in one.

The topmost center sphere of the Tree of Life is the Crown and is Adam Kadmon, the sum of the emanations projected into the vacuum that was created when the Ein Sof decided to create the universe and contracted itself to make room for created things and beings. The bottom central sphere of the Tree of Life is the Kingdom and is Shekinah after she is restored to Yahweh and the Temple. The beginning and the end reflect one another. The perfection that arose in the beginning is to be made manifest at the end when Shekinah reunites with Yahweh in the Temple and the two form one androgynous god.

The Torah and Law were given to the Jews as a mission to restore the world from the damage that was done when seven of the ten vessels containing the Sephirot shattered and shrouded the divine sparks of the Ein Sof in concealing "shells" of darkness, including Gentiles. When the end comes and the Kingdom is about to appear, the Jews will have repaired all of the damage and so the Torah and Law will become obsolete. Gentiles will have vanished and the darkness with them, thereby making way for the restoration of the light.

When all of the Law becomes reversed, it is a sure sign that the end of time is coming, because it demonstrates that the Law has been fulfilled. For example, the Law of Moses states that the descendants of Noah's son Ham (traditionally considered to be African Blacks) are to be the servant of servants (*Genesis* 9:25). The descendants of Noah's son Japheth (traditionally considered to be White Europeans) are to serve the descendants of Noah's son Shem (the Jews). If Whites began to serve Blacks, Cabalists would interpret it to be a sign that the messiah his kingdom are about to appear, because the Law had been fulfilled and reversed. Likewise, when Christians begin to become Pagans, it will be a sign that the Age of Pisces is coming to an end, because the end will mirror the beginning, and in the beginning of the Age of Pisces those European

peoples who became Christians were then Pagan. At the beginning, so at the end.

The Tree of Life is a temporal map and represents seven thousand years in total. It is broken into three two thousand year periods, beginning with the Age of Taurus, which forms a trinity of the Parents and the Son, of male on the right, female on the left and androgyny in the center from the top three Sephira. The androgynous Crown of Adam Kadmon, Kether, is on top, together with male Chokma on the right and female Binah on the left. This age spans the two thousand year period from the creation of Adam to the birth of Abraham. In the cabalistic Christian doctrine of Dispensationalism, this is the age of the Patriarchs.

The next trinity moving down the Tree of Life is the Age of Aries. It is composed of androgynous Tiferet in the center, female Geburah on the left and male Chesed on the right. It represents the two thousand year period from the birth of Abraham to the birth of Jesus or the destruction of the Temple. Christian Dispensationalism declares that this age was that of the Jewish People.

The third and final trinity in the Tree of Life is the Age of Pisces composed of the androgynous Yesod in the middle between male Netzach (which signifies the patient endurance of the Jewish People of the suffering and persecutions of the exile during this age) on the right and female Hod on the left. This two thousand year period extends from the birth of Jesus, or the destruction of the Temple, to the present where we are on the cusp of entering the Kingdom, Malkhuth, which is at the very bottom and which is Shekinah. In Dispensationalism this is known as the era of Christianity. Yesod is the Messiah Son of Joseph, and below Yesod at the very bottom is Malkhuth, the Kingdom which is complete in and of itself and therefore needs no male or female companion, since all is one within Malkhuth, the Age of Aquarius.

Religious Jews strap boxes containing miniature parchment scrolls with the commandments to wear these phylacteries written on them. The "Sixth Tikkun" of the *Tikunei haZohar* states that the top *tefillin* worn on the head is the Crown of the Sephirot, Kether, male, Adam Kadmon; while the one on the arm is female, Shekinah the Kingdom Malkuth. The *tefillin* are today black cubes. These black cubes are symbolic of the planet Saturn and the "New Jerusalem" which is to descend from Saturn to Earth to make it on Earth as it is in Heaven, as above, so below, as Yahweh/Shekinah's

throne is on Saturn, so it shall be for the Jewish People on Earth. Just as Yahweh is a jealous god who suffers no Pagan gods to live, so the Jews are a jealous people who must eliminate the darkness of the Amalekites.

Revelation 13:15-18 states,

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

DeAnne Loper provides a thorough analysis of the six-sided cube and phylacteries, and their relation to the mark of the beast 666, in her book *Kabbalah Secrets Christians Need to Know: An In Depth Study of the Kosher Pig and the Gods of Jewish Mysticism*, (2019), pp. 129-132.

As time passes to the end of the old world, human beings are meant to again become androgynous. Like Adam was in the beginning, so too will human beings be in the end. At the beginning, so at the end. Men are supposed to become more feminine, and more importantly women are to become much more masculine, because women are of the evil left side and so must transform into a more masculine—and therefore more good and pure—form in order to be incorporated into the good masculine side of light when evil and good become one again in the Malkhuth. Women becoming rulers over men, and women becoming soldiers, athletes and priests are all signs that the end and the Kingdom are near, and so these non-traditional behaviors are encouraged by those pursuing the Androgyny Agenda.

An increase in the number of abortions and growing numbers of childless women are a sign that the all the souls of Adam Ahelion and Adam Belial have been born and that it is time for the androgynous twin-souls to appear. The Cabalists' highest aim is to use science and technology to make human beings completely androgynous, sterile and immortal and thereby end the painful process of birth and death. They want to make the messianic

kingdom a mirror image of the beginning when Adam Kadmon appeared in the vacuum of *Tzimtzum*. Technology is increasingly assuming the role of Messiah Son of Joseph and Israel is beginning to lead the world in many high-tech fields.

The old world was only meant to last for 6,000 years, the ages of Taurus, Aries and Pisces combined, which began when Adam was created and which will end when the "times of the Gentiles" ends and Christianity has fulfilled its purpose and the Serpent will wind its way back into the dust which spawned it.

Luke 21:24 states,

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

A man carrying a pitcher of water represents the Age of Aquarius. In *Luke 22:10* Jesus perhaps eluded to end of Gentile rule as the beginning of the Age of Aquarius and end of the Age of Pisces,

"And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in."

In *Matthew 28:20*, it states,

"and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."—
NIV

The Christian era served to wipe away the Pagan gods and thereby appease jealous Yahweh. It turned Pagan temples into temples of Satan in the name of converting them into houses of worship of Yahweh. It took away the supernatural protection the Gentiles had from their Pagan gods and replaced it with the duplicitous and treacherous guardian angel Satan who instead of protecting Gentiles, burdens them with the sins of the Jews as their scapegoat, and accepts the slaughter of the Gentiles as sacrificial animal offerings. Christendom served as a pretext for religious wars with

itself and with Islam, that hamstrung the Europeans for two millennia and brought them into defeat at the hands of Muslims they sought to annihilate in self consuming wars which served no purpose other than self destruction. With the end of Christendom comes the end of the old Heaven and the old Earth, as prophesied by Isaiah and Jesus (*Matthew 24. Revelations*). Cabalistic lore holds that only Jerusalem was created by Yahweh, and the rest of the Earth was made by Satan. Humanity is destroying the old Earth.

Isaiah 65:17-25 prophesies the World to Come and the New Jerusalem,

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The Age of Aquarius is ruled by the planet Saturn and contains the seventh, or Sabbath, millennium. "Shabbatai" means Saturn and Saturn is the Sabbath planet in the seventh heaven of the ancients. The Sabbath is the seventh day of the week to honor Saturn and symbolizes the Sabbath Millennium to come after the six days of creation have been fulfilled, each "day" being a thousand years for humanity. The Sabbath Millennium is

likened to the Jubilee and it is a time of rest and restoration for the Jews and the Earth. This will be facilitated by the removal of the Gentiles, the darkness of the Sons of Darkness, and by chaining up Samael which truly means recombining the Evil Serpent with the Holy Serpent. The prophet Ezekiel promised the Jews that they will receive new flesh for their dry bones (*Ezekiel* 37:1-14) at this time. The twin-souls will all be reunited in their original androgynous glory. Good and evil, left and right, male and female, etc. will all become one.

Saturn is the home planet of Yahweh. Mars is the home planet of Samael. The age of the new Earth and new Heaven cannot include Gentiles because they are composed of darkness. In the Age of Aquarius during the Sabbath Millennium, the Gentiles' guardian angel, Samael, Jesus, Satan will be chained up for one thousand years and so will not be able to offer any supernatural protection to the Gentiles, who will completely perish, ending darkness and making way for the divine light of the Jewish sparks to shine through without the obstruction of the "shells" of demonic Gentiles.

The Babylonian Talmud, in the tractate *Avodah Zarah*, folio 9a, enunciates the Judaic belief that the old Earth is only intended to last for 6,000 years, the six "days" of creation, then the Sabbath Millennium will commence and last 1,000 years as the seventh day and the glorious Sabbath of the New Heaven and the New Earth. *Psalms* 90:4 states that a day for Yahweh is a thousand years for mankind,

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

II *Peter* 3:8 reiterates the belief,

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The Babylonian Talmud states in the tractate *Avodah Zarah*, folio 9a,

"The Tanna debe Eliyyahu taught: The world is to exist six thousand years; the first two thousand years are to be void; the next two thousand years are the period of the Torah, and the

following two thousand years are the period of the Messiah. Through our many sins a number of these have already passed [and the Messiah is not yet]." [173](#)

The *Zohar* I, 47a, states,

"Another exposition of the words 'the Lord said unto my Lord' is, that they are significant of the holy state called 'the year of Jubilee' addressing the state called 'the Sabbatical year,' saying, 'sit thou on my right!' Observe that this latter holy state or condition of the world, namely, Sabbatical year, has not from the beginning yet become united to the highest sephira on the right and left, who at the creation of the world took it then and joined it to its left side. For this reason, the world will not last or endure beyond seven thousand years. At the end of that period, however, this state of holiness in the world will become joined to the supreme sephira on the right hand and the earth then will become perfected forever. Then will be realized the words, 'The new heavens and the new earth which I will make shall remain before me or exist always' (Is. lxvi. 22). If this exposition be correct, what then is the sense of the words 'sit thou on my right hand?' They were spoken provisionally to Adonai 'until his enemies were made his footstool'; that is, until all opposition and disobedience to the divine law shall cease and peace and harmony prevail throughout the universe, when all antinomies and antithesis of right and left, good and evil, angel and demon, shall be done away and the knowledge of the Lord shall cover the earth as the waters cover the seas, and heaven and earth so long separated and disjoined shall become one and united forevermore, which glorious consummation is implied in the conjunction of the words, 'the heavens and the earth.'" [174](#)

Another instance of this belief in the Sabbath Millennium and the World to Come is found in the Talmud in *Rosh Hashanah* 31a,

"On the seventh day of the week, Shabbat, they would recite the psalm beginning: 'A psalm, a song for the day of Shabbat' (Psalms 92:1), as the future world will be a day that is all Shabbat. [***]

The Gemara comments: And these *tanna'im* disagree with regard to a statement of Rav Ketina, as Rav Ketina said: The world will exist for six thousand years, and for one thousand years it will be destroyed, as it is stated: 'And the Lord alone shall be exalted on that day' (Isaiah 2:11), and one day for God is a thousand years, as indicated in the verse: 'For a thousand years in Your sight are but as yesterday when it is past' (Psalms 90:4). Rav Ketina's statement is in accordance with the opinion of Rabbi Akiva. Conversely, Abaye said: The world will be destroyed for two thousand years, as it is stated: 'After two days He will revive us' (Hosea 6:2). According to the opinion of Abaye that the destruction will be for two days, there is no connection between the future world and the day of Shabbat, which is only one day. " [175](#)

The Talmud states in *Sanhedrin* 97a-b that the six thousand years of creation are divided into the three ages of two thousand years each signifying the periods from Adam to Abraham, Abraham to Jesus and Jesus to the present. This reveals the fact that Judaism is a Pagan form of star worship which follows the zodiac, and which practices numerology and the worship of the divine number six which is made up of two times three,

"R. Kattina said: Six thousand years shall the world exist, and one [thousand, the seventh], it shall be desolate, as it is written, And the Lord alone shall be exalted in that day. Abaye said: it will be desolate two [thousand], as it is said, After two days will he revive us: in the third day, he will raise us up, and we shall live in his sight.

It has been taught in accordance with R. Kattina: Just as the seventh year is one year of release in seven, so is the world: one thousand years out of seven shall be fallow, as it is written, And the Lord alone shall be exalted in that day,' and it is further said, A Psalm and song for the Sabbath day, meaning the day that is altogether Sabbath—and it is also said, For a thousand years in thy sight are but as yesterday when it is past.

The Tanna debe Eliyyahu teaches: The world is to exist six thousand years. In the first two thousand there was desolation; two thousand years the Torah flourished; and the next two thousand

years is the Messianic era, [97b] but through our many iniquities all these years have been lost." [176](#)

The *Kabbala Denudata The Kabbalah Unveiled* quotes the *Zohar* and explains some of the numerology behind the six days of creation,

"21. Six thousand years depend from the six first. This is what the wise have said, that the world shall last six thousand years, and it is understood from the six numbers of Microprosopus. But also the six following words give occasion to this idea: VIAMR ALHIM IHI AVR VIHI AVR, *Veyomar Elohim Yehi Aur Vayehi Aur*: 'And the Elohim said, Let there be light, and there was light.'

[By an exegetical rule of numbers, not so often employed as the others, simple numbers or units signify divine things; numbers of ten, celestial things; numbers of a hundred, terrestrial things; and thousands signify the future, what shall be in an after-age. Hence are the 'six thousand years' deduced from the six first words, which also are said to refer to the six Sephiroth of whom Microprosopus is formed; the idea of six being extended into as many thousands, to symbolise that number on the plane of a future age.]

The seventh (the millennium, and the seventh space, namely, the Kingdom), above that One which alone is powerful—(*i.e.*, when the six degrees of the members denote mercies and judgments, the seventh degree tendeth alone to judgment and rigour). And the whole is desolate (that is, the Kingdom, MLKVTH, *Malkuth*, in the higher powers, is the antitype of the sanctuary, and like as this is destroyed, so also the Schechinah, or Kingdom, is itself exiled) for twelve hours (for the Hebrews include all this time of their exile in the space of one day). Like as it is written: 'It was formless and void, &c.' (for from the word 'it was formless,' down to 'upon the faces of,' are twelve words in the Hebrew text of Genesis.)

[By the same rule, the millennium is deduced from the seventh word. The seventh space here means Malkuth, the kingdom, or the queen, which together with the six Microprosopus, makes up the

seven lower Sephiroth. (See Introduction, § 77, further, for the idea of the balance of mercy and judgment.)]" [177](#)

The first word of the Torah is "*Bereshith*" meaning "in the beginning". The perfection of the beginning must be restored, and the six days of creation (6,000 years) are the process of restoring order and light and eliminating darkness so that the perfect end matches the perfect beginning. When this is done the Torah will have been fulfilled and the Law will be obsolete.

The planet Saturn is in the seventh heaven from the Earth in the Ptolemaic and talmudic systems, and is the seat of the Devil in ancient lore. The ancient Jews worshiped the heavens and the planet Saturn as the heavenly seat of their gods.

The planet Mars is the seat of Samael. Mars is associated with war and blood. Mars is the "Red Planet". Esau had red hair and skin and Edom had red soil. Esau gave up his birthright to Jacob for a bowl of red lentil soup. "Adam" means red, and Adamah means "red clay". "Dam" means blood, which is red. If Adam were made into a female name, that name would be Adamah. Red is also associated with the Egyptian god Seth who wars with his brother Horus and with his father. Seth is the god of foreigners, darkness and chaos, which in Judaism makes him the god of Gentiles, *Tohu* and *Bohu*, which is an exact description of Samael. The Jews evidently adopted the myth of Seth from the Egyptians to form the myth of Esau and Samael, Esau's guardian angel, the angel of Death, the poison god Satan. Seth becomes a serpent in the form of Typhon of Greek mythology.

The Gnostic Sethians developed the cosmology of cabalah whereby the Egyptian and Greek myths are employed to turn the Torah on its head. The Samael of the rabbis, in other words Satan, becomes Yahweh the evil Demiurge creator god in the eyes of the Gnostics, and is called Samael. The *Apocryphon of John* states that jealous Yahweh, the creator god of the Old Testament, has three names,

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come." [178](#)

The Temple Jews called Jesus "Samael", and the Gnostics called Yahweh "Samael".

Judaism is a syncretic religion which draws from Egyptian, Greek, Babylonian and other sources. Adam and Eve bore a son named Seth. Cain and Abel, Ishmael and Isaac, Esau and Jacob, Aaron and Moses are the same story told in different traditions, and are based on the Egyptian myths of Isis, Osiris, Horus and Seth. Horus castrates Seth and Yahweh castrates Samael. This castration story is mirrored in the Greek myths of Kronos and Uranus, where Kronos bears a sickle to castrate Uranus. Kronos is Saturn, the planet of Yahweh.

The castration sickle became a communist symbol as an emblem of Saturn's, Yahweh's, castration of Samael which produces the death of the Gentiles. In the communist seal, the sickle is combined with the hammer of Judah Maccabee, who used it to smash and genocide Greeks, to symbolically complete the Communists objectives of exterminating the Gentiles with an eternal emblem of the hammer and sickle, which Communists disingenuously claim symbolizes agriculture and industry, which are also symbols of the struggle between Esau and Jacob.

Seth is the god of foreigners and Samael is the prince of princes and guardian angel of Esau, as such he is the god of the Gentiles, which are the 71 foreign nations to the Jews. The brothers Horus and Seth fight over their birthright just like Jacob and Esau.

Isaiah 1:16-19 states that sins are red, like Seth and Esau,

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land:"

The Babylonian Talmud in the tractate *Yoma* folios 39a-b relates the story that during the scapegoat ritual on the Day of Atonement, Yom Kippur, the Temple high priest would tie a red woolen ribbon around the head of the scapegoat Esau to place the sins of the Jews onto the Gentiles.

The red woolen strip would turn white to indicate that Samael had accepted the sins of the Jews as a gift and placed them around the necks of the Gentiles, thereby successfully scapegoating the Gentiles for the sins of the Jews. The ritual began to fail about the time of Jesus and the Temple was destroyed by the crypto-Jew Tiberius Julius Alexander 40 years later, as was predicted in *Daniel* 9:24, 27. *Yoma* 39a-b states in the relevant part,

"Furthermore, during his tenure as High Priest, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel turned white, indicating that the sins of the people had been forgiven, as it is written: 'Though your sins be as crimson, they shall be white as snow' (Isaiah 1:18). From then onward, it sometimes turned white and sometimes it did not turn white. Furthermore, the western lamp of the candelabrum would burn continuously as a sign that God's presence rested upon the nation. From then onward, it sometimes burned and sometimes it went out. [***] The Sages taught: During the tenure of Shimon HaTzaddik, the lot for God always arose in the High Priest's right hand; after his death, it occurred only occasionally; but during the forty years prior to the destruction of the Second Temple, the lot for God did not arise in the High Priest's right hand at all. So too, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white, and the westernmost lamp of the candelabrum did not burn continually." [179](#)

Jewish Dualism teaches that evil is also good and that it is necessary to make sacrificial offerings to Satan to appease Satan. Xus Casal wrote in an article entitled "The Good of Evil",

"The Zohar explains that evil also conceals holiness (Rah beKedusha; literally: evil in holiness). In fact Yov's mistake was to deny the existence of this holiness in what is perceived as 'evil'. By offering only Ascent-offerings, which the Other Side was not able to enjoy, he denied a portion to the 'evil realm' (which is the evil inclination). As he treated good and evil in entirely separated ways, so he was given all-good first and then all-bad. Only at the end, all the bad turned into good (cf. *Zohar* 2:33a and 34a, in

Parashat Bo. I'll provide below an Appendix with the entire portion)." [180](#)

All the sins of the Jews were placed on the scapegoat which was sent into the wilderness on the Day of Atonement and in this way Jewish People unburdened themselves of the guilt of their sins and transferred them to the Gentiles. The offering to Satan not only unburdened the Jews of their sins and concurrently condemned the Gentiles to Hell for sins of which they were unaware and for which they could not repent, the offering made Satan (the guardian angel and parents of the Gentiles) an ally of the Jewish People in their war against the Gentiles, the Sons of Darkness.

At about the same time Jesus Christ was said to have been sacrificed to atone for the sins of mankind, the Yom Kippur rituals of atonement began to fail, as was predicted in *Daniel* 9:24, 27. Forty years later, the Romans destroyed the Temple under the guidance of Tiberius Julius Alexander.

Christians believe that Judaic ritual sacrifices ended with the sacrifice of Jesus, and that the Jews ought not to rebuild a temple and must not resume animal sacrifices, for such sacrifices would constitute a blasphemy against the sacrifice on the cross. Christians fail to understand that religious Jews realize that Jesus was sacrificed as a gift to Satan, not Yahweh/Shekinah. Therefore, Jews must resume sacrifices to Yahweh/Shekinah in the Temple for the benefit of the world and the World to Come and the human sacrifice of Jesus and billions of Gentiles to Satan does affect or take away the need to make animal sacrifices to Yahweh/Shekinah.

Judaics reject Christian beliefs and intend to build a temple on the site of the Dome of the Rock and Al Aqsa mosque. They plan to anoint their king in this temple and reinstate animal sacrifices, and have already prepared their priests and ritual instruments for these rites.

The planet Mars is called *Ma'adim* or "red" / "blood" / "mankind" in Hebrew. It is associated with Seth and Horus in Egyptian mythology, who in turn served as the basis for the Jewish mythology of Esau and Jacob, which pits the Jews against the Gentiles as mortal enemies, a process which began when Yahweh/Shekinah cursed the Serpent and its Satanic descendants through Eve to be at perpetual war with the human descendants of Eve, who would crush the heads of Satan's family Esau. *Genesis* 3:15,

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Satan's seed descended through Cain to Esau and the Gentiles, who are at constant war with Jacob, Yahweh's seed.

The Hebrew Bible calls for the creation of a new Heaven and a new Earth, meaning for the Cabalists that the Gentiles must be exterminated together with their gods, and chief god Samael. This must occur for the Sabbath Millennium to commence in the Age of Aquarius.

The following biblical quotations are the keys to understanding the talmudic and cabalistic mythology that the history of the Earth will include three 2,000 year periods, at the close of which the Earth will be destroyed, meaning the Gentiles will be exterminated; the heavens will be destroyed, meaning the Gentile gods will be exterminated; and the messianic era of Jewish world rule will begin in which they will reign in peace, meaning the they will have exterminated Esau and ended their genocidal war on the Gentiles and will be given new flesh for their dry bones having become sole inhabitants of the New Earth which will mirror the New Heaven occupied solely by their jealous genocidal gods, as above, so below:

Genesis 1:1, 31; 2:1-3,

"1:1 In the beginning God created the heaven and the earth. [***]
1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. 2:1 Thus the heavens and the earth were finished, and all the host of them. 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Exodus 20:8-11,

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy

son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

The weekly Sabbath commemorates the Sabbath Millennium. Jews are forbidden to work on this day as a reminder to them that in the World to Come they will have slaves to do their work for them. Jews have long employed *Shabbos Goyim* (Gentiles hired to do work which Jews are forbidden to perform on the Sabbath, and more generally any job a Jewish person cannot or would rather not do) to do their work for them on the Sabbath as a symbol of the universal slavery of Gentiles in the World to Come. Jews are commanded to keep the Sabbath Day holy, because their honoring of the Sabbath Day ensures and hastens the coming of the Sabbath Millennium in a form of sympathetic magic. Technology will increasingly diminish the need for slaves and make it more practical for the Jacob to completely exterminate Esau. When technology functions as Messiah Son of Joseph its main task is to eliminate the Gentiles and do the work of Jews, so that they can remain concealed and can rest and so that slavery becomes obsolete and therefore there will be no excuse to suffer the Gentiles. Key elements of the Sabbath are rest and the regeneration that rest fosters, as in the case of the *Shmita* and Jubilee.

Judaics believe that this talk of "days" of creation as if 24 hour periods is false, and instead signifies thousand year periods, which are coupled signifying the two thousand year periods of the zodiac and the astrological ages. They rely on the following passages to formulate and justify their beliefs:

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—*Psalms* 90:4

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—II *Peter* 3:8

The Hebrew Year 6000 is fast approaching and with it the end of human beings. If we do nothing to bring an end to Jacob's war on Esau, the genocidal War of the Sons of Light Against the Sons of Darkness, the sun is about to set on the humanity. Only horribly mutated Jews will remain, and these new creatures will bear no real relation to the human beings who spawn them.

The Talmud states that the old world will only last for 6,000 years and then be followed by the Sabbath Millennium in *Avodah Zarah* 9a and *Rosh Hashanah* 31a. The *Babylonian Talmud* in the Tractate Sanhedrin, folio 97a-b, states that the world will exist for three two-thousand year periods, the first starting with Adam's birth, followed by the Law and Abraham, followed by the Age of the Messiah, but that messiah is Messiah Son of Joseph who wars against Esau, most especially so in the period from the year 1840 forward (5600-6000) in which the 999 footsteps to Messiah Son of David are taken and during which the birthpangs of the messiah, the global catastrophes, take place. These three periods, totaling 6000 years, end with the death of the Gentiles and the beginning of a Sabbath Millennium for the Jews in which they, together with a devastated Earth, rest. These three 2,000 year ages mirror the zodiac, with the age from Adam to Abraham equating to the Age of Taurus; the age from Abraham to Jesus/destruction of the Temple equating to the Age of Aries; and the age from the destruction of the Temple/rise of Christianity equating to the Age of Pisces. The age when the Gentiles flourish and appear to rule is the Yahweh's punishment upon the Jews which affords them atonement and which repairs the world so as to hasten the World to Come. The messianic age begins in Aquarius, which will herald the age of Gentile extermination and a New Earth in which Jews are the only form of human life left standing, but these new Jews will be androgynous mutants produced in a laboratory.

The Babylonian Talmud states in tractate *Sanhedrin* folio 97a-b,

"R. Kattina said: Six thousand years shall the world exist, and one [thousand, the seventh], it shall be desolate, as it is written, And the Lord alone shall be exalted in that day. Abaye said: it will be desolate two [thousand], as it is said, After two days will he revive us: in the third day, he will raise us up, and we shall live in his sight.

It has been taught in accordance with R. Kattina: Just as the seventh year is one year of release in seven, so is the world: one thousand years out of seven shall be fallow, as it is written, And the Lord alone shall be exalted in that day,' and it is further said, A Psalm and song for the Sabbath day, meaning the day that is altogether Sabbath—and it is also said, For a thousand years in thy sight are but as yesterday when it is past.

The Tanna debe Eliyyahu teaches: The world is to exist six thousand years. In the first two thousand there was desolation; two thousand years the Torah flourished; and the next two thousand years is the Messianic era, [97b] but through our many iniquities all these years have been lost." [181](#)

The messiahs of the Jews are to accomplish several tasks. They must destroy the Gentile nations and spread monotheism. They must restore the Jews to Palestine, rebuild the temple of Solomon and rule the entire world from Jerusalem. In so doing, the messiahs will have restored order to Earth and the universe and have completed the Jewish gods' work and made way for the Sabbath Millennium, the seventh millennium after the birth of Adam, during which period the Earth will rest and regenerate, and which period will know no Gentile life, the seed of Samael, the Sons of Darkness, who will all have perished. The killing has been going on for two thousand years. It started when John the Baptist lost his head. It escalated when Jews burned Rome under the crypto-Jewish empress to Nero, Poppaea Sabina, and scapegoated the Christians for the crime. The first two world wars are but a muted taste of the death and destruction to come in the birthpangs of the messiah. Just as in labor the contractions become more frequent and more intense as birth approaches, so to will humanity suffer worse and accelerating calamities as the Age of Aquarius draws near. This is not due to supernatural forces which cannot be defeated. It is instead being deliberately imposed on us by men and women who can be stopped if the will can be roused for us to save ourselves. Cabalists and Christians are in an unholy alliance whose aim is to annihilate us.

The Judaics believe that the story of the six days of creation and the seventh day of rest iterated in the Torah in *Genesis* are in fact the entire history of mankind, from the birth of the first man, Adam, to the death of the last Gentile prior to the Sabbath Millennium, the seventh millennium

after the birth of Adam, which will know no Gentile life. The Judaics believe that they as a nation, as a people, must do the work of the messiahs under the guise of *Tikkun Olam*. They have all but completed the tasks assigned to the messiahs, to the Jewish People, including the task of killing off the Sons of Darkness. The forces are already in play and if not stopped will inevitably and predictably lead to the genocide of non-Jews and the horrible mutation of Jews.

The seeds of Gentile extermination have not only been planted, but have also taken root. The Messiah Son of Joseph in the form of technology has provided the Judaics, Christians, Muslims and Communists (Communism is the fourth Abrahamic faith) with the means to kill off all Gentiles by means of: famines; biological weapons; nuclear weapons; weather modification; infertility inducing radiation, genetically modified organisms, toxic chemicals, two parent work schedules, abortions, Feminism, etc.; ideological, political and religious wars; and numerous other means.

Since the Jews were officially dispersed from Jerusalem in the 1st Century A.D., they have spread out to every Gentile nation and have often subverted them, as was prophesied in the Old Testament, which served as a formal plan for their future endeavors. They have since deliberately brought about two of the world wars of Armageddon. The third and perhaps final world war is soon to come if we fail to prevent it.

Jewish leaders, not their gods, have "restored" the Jews to Palestine, and have instituted world government largely governed by Jews and dominated by Jewish interests in several forms including the Chabad Lubavitch troika of Trump, Netanyahu and Putin. They have yet to instigate the third war of Armageddon and they have yet to "rebuild" the temple. They have also have not yet gathered in all of the Jews of the world to Palestine and Greater Israel, but their prophecies, and therefore their plans, call for this to occur under Messiah Son of David, and we are still in the period of Yesod, Messiah Son of Joseph, not Malkhuth. It is not the job of Messiah Son of Joseph to ingather *all* of the Jews, but instead to point them towards Israel with the whip of anti-Semitism.

Isaiah 48:10 states that Yahweh will try the Jewish People in a furnace of affliction,

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

The book of *Deuteronomy* 4:20 states,

"But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day."

Jeremiah 30:11,

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

Jeremiah 46:28,

"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Ezekiel 20:38,

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

Daniel 12:10

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The book of *Ezekiel* 5:12 states:

"A third *part* of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third *part* shall fall by the sword round about thee and I will scatter a third *part* into all the winds, and I will draw out a sword after them."

The book of *Zechariah* 13:8, 9 calls on Jewish leaders to ensure that two thirds of the extant population of Jews in the world is exterminated,

"And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third *part* through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God."

II *Esdras* 16:73,

"Then shall they be known who are my chosen, and they shall be tried, as the gold in the fire:"

Many people, including American Presidents, have repeatedly claimed that the Holocaust exterminated two-thirds of European Jewry in fulfillment of these biblical prophecies. This is further proof that the entire crime was preplanned for the purpose of artificially "fulfilling" these fundamental prophecies, and doing so at just the right time to found the nation of Israel in 1948 less six million Jewish lives. The sacrificial rites of the Day of Atonement call for the sacrifice of two matching goats, not just the one. Only one of those goats is Esau, who is sacrificed to Satan. The other goat, which is selected as a twin, is Jacob, who is sacrificed to Yahweh.

Jewish leaders do not worry that the pogroms they intentionally cause will completely wipe out the Jewish populations of the Earth. They count on the promise of *Leviticus* to ensure that a "remnant" of Jews will survive the persecutions Jews deliberately cause other Jews, in order to keep Jews segregated, to ensure that some Jewish population will outlive those who are slaughtered by design by other Jews. Herzl was one of many Zionist

Jews who stated that it did not matter if one branch of Jewry was cut off, because other branches would remain and that remnant would repopulate the Jewish People with its superior stock.

Herzl said,

"Whoever can, will, and must perish, let him perish. . . . Whole branches of Judaism may wither and fall, but the trunk remains."

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Leviticus 26:44 states,

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenants with them: for I *am* the Lord their God."

Genesis chapter 32 tells the story of how Jacob divided his people into two groups when he feared that Esau was coming to attack and annihilate them. He did this so that even if Esau prevailed and exterminated half of Jacob's people, the other half would remain and live on to keep the tribe going. *Genesis* 32:6-12 states,

"And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy

seed as the sand of the sea, which cannot be numbered for multitude.

Zionist Israel Zangwill wrote,

"In the diaspora anti-Semitism will always be the shadow of Semitism. The law of dislike for the unlike will always prevail. And whereas the unlike is normally situated at a safe distance, the Jews bring the unlike into the heart of every milieu and must thus defend a frontier-line as large as the world. The fortunes of war vary in every country, but there is a perpetual tension and friction even at the most peaceful points, which tend to throw back the race on itself. The drastic method of love—the only human dissolvent—has never been tried upon the Jew as a whole, and Russia carefully conserves—even by a ring fence—the breed she designs to destroy. But whether persecution extirpates or brotherhood melts, hate or love can never be simultaneous throughout the diaspora, and so there will probably always be a nucleus from which to restock this eternal type. But what a melancholy immortality! 'To be *and* not to be'—that is a question beside which Hamlet's alternative is crude." [183](#)

Theodor Herzl wrote in his book *The Jewish State*,

"Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even

Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews." [184](#)

Theodor Herzl explicitly stated that the Zionists would use anti-Semitism as a means to force Jews to move to Palestine against their will and better judgement. Though Herzl pretended that his Zionist movement was secular, so as to prevent Christians and Muslims from recognizing the rise of Anti-Christ/al Dajjal in the form of Zionism, Herzl, and Jewish leaders above him, were instead deliberately and artificially fulfilling messianic prophecy under a deceptive veil of secularism. Jacob was tricking Esau and using Esau's hatred of Jacob as a weapon of war against Esau, himself. In the hands of Messiah Son of Joseph, anti-Semitism consumes the Gentiles as it drives Jewry into segregation and towards Palestine. *Ecclesiastes* 10:8-9 states,

"He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby."

Proverbs 26 provides the plan for using anti-Semitism as means to cause the Gentiles to consume themselves through hatred,

"26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin."

Soon after Herzl's death, Zionists created the First World War as the first battle of Armageddon, in which Russia and Islam artificially became Gog and Magog of the Old Testament prophecy of *Ezekiel* in chapters 36-39 and the Austro-Hungarian, German, Russian and Turkish Empires were destroyed, thereby bringing to a close Gentile monarchy, the beginning of the end of the "times of the Gentiles". The First World also produced the Bolshevik Revolution and International Communist government and the Balfour Declaration which granted Jews the opportunity to emigrate to Palestine. World War One also wrested Palestine from the Ottoman Empire.

The Second World War created needed sympathy for the Jewish conquest of Palestine. It provided the Jewish talent and numbers needed to make the formation of a Jewish State a viable enterprise. And Nazism provided the incentive for masses of Jewish people to move from Europe and elsewhere to Palestine, including during the inter-war period of the Transfer Agreement, which implemented Herzl's plans which were formulated in his book of 1896, *The Jewish State*. World War II also made Zionist America the major power on Earth. It created the Cold War, which pitted Esau against itself, and enabled the Soviet Union to take Eastern Europe. It also enabled the International Communists to take China and spread Communism around the globe by weakening the nations of the world. This fulfilled the quest of the *Zohar*,

"These words refer to the Supreme, saying to Adonai next in being to Him, 'sit thou on my right hand, that the West may become joined to the East, the right to the left, so that the power and might of the idolatrous nations (or evil) may not prevail, but become broken and dissipated."

The preparations for the World to Come require at least three phases of the war of Armageddon, which takes the form of World Wars I, II and the global war to come, World War III. The end result of this war on humanity will be the ingathering of the Diaspora in Palestine, the extermination of the Gentiles, and the construction of a Temple of Solomon in which Jews will worship their gods, who will once again have become androgynous. *Ezekiel* 39:25-29 states:

"Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the LORD their God, which cause them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."

As was the case in the First and Second World Wars, Jewish interests are consistently pitting Muslims and Christians against each other, and Western Civilization and Communism against one another. As I documented in my books *The Manufacture and Sale of Saint Einstein* and *The Jewish Genocide of Armenian Christians*, Jews have been subverting Christianity and Islam for several centuries in order to pit them against themselves and against one another. Jews played a large role in the creation of Protestantism and helped to make it anti-Papacy, anti-Russian and anti-Islamic. Jews manufactured anti-Christian movements in Islam and

organized the genocide of the Armenian, Greek and Assyrian Christians under the control of the predominately Jewish, crypto-Jewish and Freemasonic "Young Turks".

Jews played the leading role during the world wars in Communism and Zionism, which fulfilled the two objectives of Jewish messianic prophecy; in that, dysgenic Communism enslaves and genocides the Gentiles, and would ultimately render Jews the sole sovereigns of the human race; and Zionism conquers the lands of Greater Israel and concentrates the Jews in their own segregated sovereign State. Jews could not have accomplished these things purely by their own actions, for they are too few in number. Instead, they tricked Gentiles into fulfilling these goals for them, often in name of a war against Jewry as was the case with Hitler and the many false flag terrorist attacks of Muslims against Christians and Jews.

Leading up to the First World War, international Jewish bankers created a subversive heresy designed to undermine Christianity and turn it into a suicide cult, much like the early Gnostic heresy created by Jews to prevent Christians from reproducing. The early Gnostics engaged in abortion, consumed their own semen and menstrual waste, and asserted that creating children is a sin because it captures human spirits in this evil material world.

This new heresy, "Christian Dispensationalism" eventually resulted in the Rothschild inspired zionistic *Scofield Reference Bible* published during the First World War. The *Scofield Bible* makes reference to seven "dispensations", which deliberately mirror the Judaic belief in the 6000 years of creation, followed by the messianic age and the Sabbath Millennium. In this way, Jews converted Christians to practice talmudic and cabalistic heresies and deceived them to accept and fulfil Jewish anti-Christian prophecies. These heretical Christians evolved into the Christian Evangelical Christian Zionists who encouraged the Middle Eastern Wars which consumed America as they decimated the Muslims of the Middle East.

As has been shown, religious Jews believe that the first six thousand years of creation are the six "days" of creation of *Genesis*, and that now that six thousand years have passed since Adam's birth, it is time for the Jewish gods to rest and for the human race to die out, so that the Earth will experience a "Sabbath Millennium" in which only Jews will survive. These

six days plus the Sabbath are repackaged for Christians in Dispensationalism as seven "dispensations": Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom.

These seven "dispensations" mirror the talmudic periods, which include the 2,000 year period from the creation of Adam to the Covenant of Abraham (Innocency), the 2,000 year period under the law from the Covenant of Abraham to the arrival of messiah Jesus (Law), the 2,000 year period of the reign of the messiah Jesus Christ (Grace), and the Sabbath Millennium (Kingdom, as in Malkhuth).

According to Scofield, Innocency begins in *Genesis* 1:28:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

That is when the clock started on the 6,000 year life span of the Gentile human race, according to the Judaics and their duped Christian Dispensationalists. The Christian Zionists want to help the Israelis to build a third Temple of Solomon and destroy Islam. They also want to instigate a global nuclear war and believe they will be spared its horrors by being "raptured" into Heaven. They have no compassion at all for suffering humanity, though they pretend that Christianity is a religion of love and compassion.

Already in the first chapter of the first book of the Torah, the human race was condemned to a mere six thousand year lifespan. For the Jews, the first "dispensation" begins at *Genesis* 2:7, which started the clock and began the first 2,000 year period,

"7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The second "dispensation" occurs at *Genesis* 2:17; 3:3-7,

"2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely

die. [***] 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 3:4 And the serpent said unto the woman, Ye shall not surely die: 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Man became like the gods, the "Elohim", when man entered under the Law of Moses, when man became aware, and Moses accept the law on Sinai on behalf of the Israelites. This caused Yahweh to curse Samael, the Serpent, who had led man to imbibe in the law.

"As Above, So Below!" In cursing Samael (the angel of death and parent of the Gentiles as Adam Belial), Yahweh condemned the Gentiles to death, for Yahweh created Adam out of dust and cursed him to return to dust in *Genesis* 3:14, 19, 22-24,

"14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: [***] 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. [***] 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Not only is Samael cursed to eat the dust, but all his dark sons of the Gentiles are likewise condemned to lick the dust. *Psalms* 72:9-11 states,

"They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

Micah 17:16-17 states,

"The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee."

Then began the third 2,000 year period, the period of the expulsion from the garden, the diaspora in which the Jews spread out over the world in order to dominate the Gentiles, only to reconstitute themselves in Palestine at the close of the Age of Pisces. The Jews escaped their gods' curse of death when Moses accepted the Pentateuch and Oral Law at Sinai, which the *Goyim* were also offered and refused.

Yahweh chose the Jews as his own again, while leaving the rest of the human race to be ruled over by a treacherous Samael. The *Goyim* remain under the curse of death, though the Jews have been chosen to be their gods' special and separate people and to rest with their androgynous gods in the Sabbath Millennium and become themselves both androgynous and immortal, as above, so below. It is the duty of the Jewish People to exterminate the *Goyim*, lest their gods exterminate the Jews and bless the *Goyim* in their stead. As things stand now, the Judaics believe that Samael rules the *Goyim* and places the sins of the Jews on the *Goyim*.

Since the first six thousand years of creation are nearly complete it will soon be time for the Jewish gods to rest, for the Gentiles to die out, and for the Jews to share the Sabbath Millennium with their gods, as stated in *Genesis* 2:2-4:

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,"

The prophet Isaiah stated that the gods would create a "new heaven" and a "new earth" for the "elect" and only for the "elect", the "chosen", the Jews (*Isaiah* 65:9, 17; 66:22). Christians fall into the trap of believing that this group of the "elect" means them, given that *Matthew* 24, *Hebrews* 1:10-11, *II Peter* 3:13 and *Revelation* 21:22 call for the destruction of this our beloved Earth. Christians believe that they will enter the heavenly Kingdom of God and join with Jesus in this otherworldly kingdom. *Hebrews* 1:10-11,

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment;"

II Peter 3:13,

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Revelation 21:22,

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

The Jews took advantage of this Christian mythology to provoke the Christians to seek their own worldly extermination, so as to begin the Sabbath Millennium. The Jews taught Christians that this seventh "dispensation", the Kingdom, could and would only begin when the Christians helped the Jews to destroy all Gentile government, thereby ending the reign of Gentiles and the "times of the Gentiles" (*Luke* 21:24).

Selfish Christians are unafraid to submit humanity to this disaster, because they believe they will be "raptured into heaven" as the rest suffer torture and death. They have no compassion whatsoever for these unfortunates beyond seeking to spread the gospels while time remains in order to save their own souls.

The Jews have the Christians believing that Christ will not return until the Gentiles start to kill themselves off, restore the Jews to Palestine, build a Temple of Solomon in Jerusalem, institute a Jewish-run world government ruled by the Jewish King from Jerusalem, exterminate the Muslims, exterminate the Russians, etc. etc. etc. The Jews have the Christians believing that their god wants the Jews to have a kingdom to rule the Earth, but the Christians are the lucky ones because they get to die and go to heaven to be with Jesus in the heavenly Kingdom of God. The only path thereby for the Christians to enter the kingdom of glory is for the *Goyim* to exterminate themselves on the Jews' behalf. It is difficult to imagine a more gullible and dangerous group than Christian Zionists. They have already done tremendous harm to humanity and threaten to exterminate us.

By way of deception the greatly outnumbered Jews wage war, or so says the *Zohar* and the Mossad. "Christian Dispensationalism" has been an incredibly successful deception, which calls upon the *Goyim* to help the Jews kill off the human race in the name of Christian "love". The raw gullibility of the Christians and their shameless bloodlust is beyond contempt. Their Satanic god has done his job well.

The *Zohar* ("radiance") predicted that the Jewish messiah would arrive in the 5666th year after the creation of Adam. This serves as proof that the some Cabalists observe the *Anno Lucis* ("In the Year of Light") calender, and not the *Anno Mundi* ("In the Year of the World") calender of common Jews, though Cabalists often confound these and other dating systems whenever it is convenient for them to do so. Christian Identity and Freemasonry also observe the *Anno Lucis* calender. The proof lies in the fact that the false messiah Shabbatai Zevi believed he was the messiah and that the messiah had to arrive in 1666 *Anno Domini* ("In the Year of the Lord") which was 5666 on the *Anno Lucis* calender, but not the Hebrew calendar.

The Soncino edition of the *Zohar* states as follows:

"She therefore lies in the dust all the day of the He, that is, the whole of the fifth thousand, which is symbolised [117a] by the Vau, begins, the Vau will resuscitate the He at six times ten (an allusion to the sixty souls), which means the Vau repeated ten times. The Vau will ascend to the Yod and redescend to the He. The Vau will be multiplied into the He ten times, making sixty, when it will raise the exiles from the dust. At every sixty years of the sixth thousand the He will mount a stage higher, acquiring greater strength. And after six hundred years of the sixth thousand there will be opened the gates of wisdom above and the fountains of wisdom below, and the world will make preparations on the sixth day of the week, when the sun is about to set" [185](#)

"But the chief reason is because the passage speaks of the exile of Israel, intimating that the redemption of Israel will come about through the mystic force of the letter vau, namely, in the sixth millennium, and, more precisely, after six seconds and a half a time. When the sixtieth year shall have passed over the threshold of the sixth millennium, the God of heaven will visit the daughter of Jacob with a preliminary remembrance (p'qidah). Another six and a half years will then elapse, and there will be a full remembrance of her; then another six years, making together seventy-two years and a half. In the year sixty-six the Messiah will appear in the land of Galilee. [***] Happy are those who will be left alive at the end of the sixth millennium to enter on the Sabbath." [186](#)

All of this is quite significant, for the *Anno Lucis* calendar times the destruction of the world and extermination of the Gentiles in the present period. It advances the end by about 240 years ahead of the Hebrew calendar. The Judaics are quite anxious to overcome perceived delays in the rule of the messiah, given that the year 6000 *Anno Lucis* already passed in 2000 AD and was brought to a head on 9/11/2001. The Judaics believe they are behind schedule and have manufactured several reasons for the delay, including the fact that some Jews are apostates, or conversely that not all Jews have become apostates. The seventh and final Rebbe Menachem

Mendel Schneerson was especially concerned that the messiah had not arrived and his followers regularly chant, "We want Mashiach, now!"

The Talmud in tractate *Sanhedrin* folio 98a states that the messiah will only arrive in a generation that is altogether righteous, or altogether wicked, which creates an apparent impossibility; in that 36 righteous people (*Tzadikim Nistarim*, see: *Sanhedrin* 97b. *Sukkah* 45b) are needed to keep the world alive such that it cannot be altogether wicked, and Gentiles exist so it cannot be altogether righteous—unless and until the unrighteous are exterminated,

"R. Hanina said: The Son of David will not come until a fish is sought for an invalid and cannot be procured, as it is written, Then will I make their waters deep, and cause their rivers to run like oil; whilst it is written, in that day will I cause the horn of the house of Israel to bud forth.

R. Hama b. Hanina said: The son of David will not come until even the pettiest kingdom ceases [to have power] over Israel, as it is written, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches; and this is followed by, in that time shall the present be brought unto the Lord of hosts of a people that is scattered and peeled.

Ze'iri said in R. Hanina's name: The son of David will not come until there are no conceited men in Israel, as it is written, For then I will take away out of the midst of thee them that rejoice in thy pride: which is followed by, I will also leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of the Lord.

R. Simlai said in the name of R. Eleazar, son of R. Simeon: The son of David will not come until all judges and officers are gone from Israel, as it is written, And I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin: And I will restore thy judges as at first.

'Ulla said: Jerusalem shall be redeemed only by righteousness, as it is written, Zion shall be redeemed with judgment, and her converts with righteousness.

R. Papa said: When the haughty cease to exist [in Israel] the magi shall cease [among the Persians]; when the judges cease to exist

[in Israel], the chiliarchi shall cease likewise. Now, 'when the haughty cease to exist, the magi shall also cease,' as it is written, And I will purely purge away thy haughty ones and take away all thy tin. 'When the judges cease to exist, the chiliarchi shall cease likewise, as it is written, The Lord hath taken away thy judgments, he hath cast out thine enemy.

R. Johanan said: When you see a generation ever dwindling, hope for him [the Messiah], as it is written, And the afflicted people thou wilt save. R. Johanan said: When thou seest a generation overwhelmed by many troubles as by a river, await him, as it is written, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; which is followed by, And the Redeemer shall come to Zion.

R. Johanan also said: The son of David will come only in a generation that is either altogether righteous or altogether wicked. 'in a generation that is altogether righteous,' — as it is written, Thy people also shall be all righteous: they shall inherit the land for ever. 'Or altogether wicked,' — as it is written, And he saw that there was no man, and wondered that there was no intercessor; and it is [elsewhere] written, For mine own sake, even for mine own sake, will I do it."

It is interesting to note that the Ari, Isaac Luria corrupted this dating system to fit his life by shortening the scale an additional 100 years, so that he could declare himself messiah. Pursuant to Zoharist prophecy, he followed the sixty years prophecy, moved to Galilee, and etc. Regardless of this discrepancy, it is clear that Shabbatai Zevi followed the *Anno Lucis* calender and that Shabbataians do as well, placing us in immediate peril of the ultimate destruction of humanity at the hands of the Zoharites who believe they are already behind schedule.

Lurian cabalah expressly states, together with the Talmud and Zohar, that Eve had sexual intercourse with the Serpent and produced the *Goyim* who are evil by nature and will have no place in the seventh millennium, which is upon us. In order for the Cabalists to fulfill their messianic prophecy, they must first exterminate the *Goyim*. The Lurianic cabalah teaches that the souls of the Jews were all found in Adam and are reincarnated so as to perfect them. They will not achieve perfection until the

evil souls of the *Goyim* are eliminated from the Earth and return to Satan who spawned them (See Waite's *The Doctrine and Literature of the Kabbalah*, The Theosophical Publishing Society, London, (1902), pages 292-303).

This all signifies that the war on the human race is also a war on the angels who guard the *Goyim*. John Allen, in his book *Modern Judaism: or, A Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times*, provides some information on the topic of the 70 Elohim, or gods, or princes, or guardian angels of the *Goyim* in Judaic religious mythology. See pages 149-172, and in particular 155-165. At pages 159 and 160, the author quotes two passages,

"There is nothing in the world, not even a small herb, without its governing angel, by whose words and laws it is directed. Wherefore it is forbidden to mix things that are not of the same kind or species. For by so doing, the upper economy, that is, the angels, will be thrown into confusion."

"Every man has his angel who speaks for him and prays for him; as it is said, (Psal. Lxv. 2.) 'O thou that hearest prayer;' that is the prayer of the angel, who is the Mashal, or guardian of men. It follows; 'Unto thee shall all flesh come.' Wherefore the angels are not allowed to say their hymns above, till the Israelites have said them here below: for all that a man does is imitated by his Mashal, who performs it above in the same manner in which it is performed here below."

One of the reasons why many Judaics promote miscegenation, especially the miscegenation of Whites with non-Whites, is that through race mixing they believe they can confuse the the princes, the guardian angels in heaven who safeguard the *Goyim*, especially the Northern Europeans, whom they view as their most dangerous competition for supremacy over the human race. By mixing Whites with non-Whites, Cabalists believe they are confusing the guardian angels of the Gentiles and destroying the corrupted creation of the *Goyim*, on Earth as it is in heaven.

United States President Barack Obama was a perfect mixed race man for Cabalists to set as the prince over the *Goyim*, for he produced the

confusion of the guardian angels over the *Goyim* in Heaven, which in their minds afforded the Cabalists an easy opportunity to attack the *Goyim* as they no longer bore supernatural protection. I must stress that these are not my beliefs, but instead the beliefs of the Judaics.

Kamala Harris is an even more ideal candidate for the Cabalists, because she is also mixed race and is a female, which advances the rise of feminine power which is to precede Malkhuth, the Kingdom which is the goddess Shekinah. In addition, the condition of Blacks ruling over Whites reverses the law of the Torah demonstrating that the law has been fulfilled and outlived its usefulness, meaning it is time for the messianic age to begin. The Black Lives Matter movement, funded by George Soros and led by female Communists with Jewish ties, advances the cabalistic agenda in these same ways and often demands that Whites commit the sin of idolatry by kneeling down and bowing to Blacks, which idolatrous practice condemns Whites to execution under the Noahide Laws and damnation under Yahweh's commandments. In addition, the Black Lives Matter movement calls for the defunding of the police and that would fulfil the prophecies of the oral tradition of Judaism that during the birthpangs of the messiah law and order will fail.

Another genocidal aspect of this religious mythology is the fact that those who have the power to do so are mixing up the genes of plants and animals (genetically modified foods) so as to destroy both the earthly and heavenly manifestations of their gods' corrupted creation. The rabbis planned genetically modified plants as a food source long ago in the *Babylonian Talmud* in tractate *Shabbath*, folio 30b, and in tractate *Kethuboth*, folio 111b. By destroying the genetics of earthly creation, the Judaics believe they are also destroying the guardian angels who watch over every earthly being, and so kill them both off, *as above, so below*.

Kethuboth 111b states in the relevant part,

"And thus [his brothers] proceeded to say [in their message]: — 'Isaac and Simeon and Oshaia were unanimous in their view that the halachah is in agreement with R. Judah in [respect of the mating of] mules'. For it was taught: If a mule was craving for sexual gratification it must not be mated with a horse or an ass but [only with one of] its own species.

[***]

Our Rabbis taught: There will be a rich cornfield in the Land upon the top of the mountains. [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, its fruit shall rustle like Lebanon; the Holy One, blessed be He, will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

With the kidney-fat of wheat. [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. And you need not marvel at this, for a fox once made his nest in a turnip and when [the remainder of the vegetable] was weighed, it was found [to be] sixty pounds in the pound weight of Sepphoris.

It was taught: R. Joseph related: It once happened to a man at Shihin to whom his father had left three twigs of mustard that one of these split and was found to contain nine kab of mustard, and its timber sufficed to cover a potter's hut.

R. Simeon b. Tahlifa related. Our father left us a cabbage stack and we ascended and descended it by means of a ladder.

And of the blood of the grape thou drankest foaming wine. It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber would be used to make fires for cooking. There will be no grape that will not contain thirty kegs of wine, for it is said in Scripture, And of the blood of the grape thou drankest foaming wine, read not 'foaming' but homer."

[187](#)

The Judaics believe women will give birth without pain (as in the overuse of Caesarean sections and epidurals, which often cause numerous unnecessary problems), and will simultaneously conceive and bear children

(*Isaiah* 66:7; *Shabbath*, folio 30b and related talmudic passages). They also planned for a tall, beautiful and healthy Jewish race to emerge in the "new earth" (*Isaiah* 61:9. *Ezekiel* 37. *Berakoth* 43b).

Dates and numbers are very important in Judaism. Note that even the Hebrew calendar is approaching the year 6000. This is significant and does not bode well for the human race if we allow the dictates of Judaism to determine our fate. Judaism teaches that the Earth must rest for a thousand years, the seventh thousand after the 6,000 thousand years expire, after the three two-thousand year cycles have passed, as they soon will. The Age of Aquarius spells the death of humanity if we allow the Judaists, Christians and Muslims to have their way.

The Hebrew Bible sets forth the law of *Shmita*, which states that the land must rest in the seventh year, the Sabbath, and that in the seventh year the debts of Jews must be forgiven. Recall that God rested on the seventh day, and in the messianic age the sins of the Jews will be forgiven for they will have atoned by losing two-thirds of their people and may already have done so by sacrificing two-thirds of European Jewry.

For the Sons of Light, this means that before the seventh millennium of the Hebrew calendar, Gentiles must be exterminated and the Earth must be made desolate by war and climate change to provide space for the new genetically modified earth of prophecy. Judaics believe that the Jewish People will then endure a thousand year resting period, which at the end will seem to have been a single day (*Psalms* 90:4). During this thousand years, the Earth and nature will restore themselves in new ideal forms and the Jews will purify their divine blood, placing new androgynous flesh on the dry bones of their twin-souls, thereby restoring order to the world and creating a "new earth" populated only with righteous and immortal Jews (*Isaiah* 11:4; 42:1; 65; 66. *Jeremiah* 33:15-16).

Worldwide famine can today be artificially created by economic means, biological warfare on agriculture and by deliberately destroying food, as Trotsky and Lenin did after the Bolshevik Revolution and as Lazar Kaganovich and Joseph Stalin did when they deliberately genocided the Ukrainian Gentiles in the Holodomor, and just as Joseph did to the Egyptians thousands of years ago (*Genesis* 41; 47). Israelis were accused of manufacturing genetically targeted biological weapons meant to kill off the Arabs, while preserving the Jews. In the name of promoting "Green Energy" bankers have exploited the Third World and destroyed forests and

the natural processes of the Earth resulting in accelerated climate change. [188](#) Genetic analysis now affords a means to arbitrarily define that which is "Jewish" in the human family and surrogate mothers could easily provide a means to multiply their ranks exponentially in the near future.

If you doubt that rational and scientifically minded people would pursue these strange and unprecedented things, contemplate why it is that the Sons of Light have wasted so many resources over the course of so many thousands of years to take the relatively invaluable and unimportant land of Palestine from the Palestinians and continually agitate for World War III? Why are they continually degrading cultures, mass murdering intellectuals, destroying nations, destroying the environment, and destroying non-Jewish religions? What does this nihilistic destruction accomplish, if not the artificial fulfillment of their messianic prophecies under the deceptive heading "*Tikkun Olam*"?

If they succeed in their plans, it will not be a human race which awakens after the thousand year rest. The world will contain only the worst of them in a grotesquely mutated two-faced form, and no longer the best of the Gentiles. *Soferim*, Chapter 15, Rule 10, states, quoting the celebrated rabbi Simon ben Yohai:

“The best among the Gentiles deserves to be killed.” [189](#)

"Dispensationalism" is the product of Judaizing forces originating in the Rothschild family, forces which sought to pervert Christianity so as to turn it against itself, against Islam, and make it the sword and slave of Jewry in fulfillment of Esau's "blessings" (actually curses) from Isaac. The doctrines of Dispensationalism relate directly to the Jewish beliefs in the year 6000 and derive from them, following the *Anno Lucis* calender.

Judaism, Christianity and Islam are not the only threats we face to world peace. The fourth Abrahamic religion Communism is also an imminent existential threat. Jews played a prominent role in the formation of the Soviet Union and Communist China. Mao was surrounded by Jews and Jews played a leading role in opening up the West to Communist China. Armand Hammer and his protégé Vice President Al Gore opened up the American economy to Red China and Gore and President Clinton provided Communist China with American nuclear technology. Israel has always had warm relations with the Soviet Union, Russia and Red China. Israelis have

transferred American missile technologies to Red China and Israel is a major hub of the Communist Chinese Belt and Road initiative.

Israelis seek to dominate high-tech. Israel has leading firms and factories in both computer hardware and software. Israel is the head of the high-tech serpent, the modern form of the Messiah Son of Joseph. They have exploited the talent of Russians whom they invite to Israel as agents of the Communist subversion of the West. Israeli Unit 8200, Talpiot Program, Havatzalot Program, Technion and Maf'at are coming to dominate the world through technology. And they have agents in the highest levels of the American and Russian governments. Israel is increasingly coming to have absolute control over the American political process through the control of media, censorship, campaign contributions, election software and social media influence operations stemming from Israel, Russia and Communist China. Many of the most sensitive positions of United States government are being staffed by Zionist Jews who openly declare their loyalty to the Nation of Israel. They are demanding the complete censorship of anything critical of Israel, Jewish dual loyalty, Jews or Judaism, in direct violation of the First Amendment to the United States Constitution and the public's right to know.

Jews and Christians believe that the arrival of the messiah commences with a host of horrors. They call these the "birthpangs of the Messiah" or *hevlei Mashiah*. This myth holds that the world must suffer terrible devastation unless it voluntarily submits to Jewish world rule and the Noahide Laws. In this period all Gentiles will be enslaved and then exterminated. Both Henry Kissinger and Condoleezza Rice have made cryptic references to these "birthpangs".

Julius Hillel Greenstone published an important book which discusses the "Jewish Year 6000", *The Messiah Idea in Jewish History*, The Jewish Publication Society of America, Philadelphia, (1906). At page 104, Greenstone states,

"There was an old belief that the world would exist for six thousand years, and become waste during the seventh thousand, the thousands corresponding in number to the days of creation. The first two thousand years were considered as waste (Tohu), i. e. without a revelation; the second two thousand as law (Torah), i. e. with a revelation, and the third two thousand as the days during

which the Messiah may be expected (Yemoth ha-Mashiah).
[Sanhedrin 97a.]" [190](#)

There are plans to lay the Earth to waste at this very time. Israel has the Samson Option. America, Russia and Red China exist in a state of Mutually Assured Destruction. At this time, Jewish funded organizations are calling for American local, State and Federal governments to "defund the police". At page 94, Greenstone states that the rabbis believed the current "end times" era would be one in which the youth were severed from their heritage and families, and the world would become corrupt and would endure the "birthpangs of the Messiah", including a breakdown of law and order like defunding the police,

"Like the early prophets and the later apocalyptic writers, the Rabbis also taught that the Messianic period will be preceded by many tribulations, called 'Messianic woes,' not only for Israel, but for all the nations of the earth as well. These trials preliminary to the advent of the Messianic era will be of all kinds, social and political both. According to these teachings, there will be an increase in drunkenness and immorality. Youths will no longer respect their parents, the pious, and the aged. All family ties will be loosed, and poverty will be the portion of many. 'Wait for him,' says Rabbi Johanan, 'when you see the generations growing smaller, and many troubles coming upon Israel.' Judge and officers of the law will have no authority, denunciators will multiply, anarchy will reign supreme. Even among the sages themselves there will be constant strife. The law will no longer be studied. Those that fear sin will be despised, and the house of public convention will become a house of harlots." [191](#)

It is no coincidence that Jews created these prophecies and believe in them, and that today some Jews are deliberately causing these things to happen. The fact is there are immensely wealthy and powerful Jews who are fulfilling their messianic prophecies by deliberate action, actions which are intentionally destroying us in order to make room for an all-Jewish, and only Jewish, world. There are Jews who are intentionally fulfilling their religion, which calls for the extermination of the *Goyim* at this time, and the

ruin of the Earth at this time. The same is true of incredibly wealthy and powerful Christians, Muslims and Communists, including Vladimir Putin, Xi Jinping, Kim Jong-un, etc. They are relatively few in number, but immense in wealth and organization.

At pages 96-97, and 112-113, Greenstone writes,

"The Talmudic conception of the person of the Messiah is, on the whole, of a man, a scion of the Davidic dynasty, Divine only in the greatness of his natural gifts, through whom the heathen nations shall be destroyed and Israel become the world-power. [***] The magnificent pictures of the future kingdom, the glorious position of Israel, the vengeance the Messiah would wreak upon all of Israel's enemies, and the vision of the restored Jerusalem and the rebuilt Temple, were a constant consolation to the oppressed and downtrodden Israelites. They fondled the hope with intense affection, the mother sang it to her babe, the father on all occasions related it to his household, the teacher impressed it upon the minds and hearts of his pupils—all were invigorated by the assurance to suffer and hope, to withstand the onslaughts of the enemy, and remain faithful to their religion. The feeling of the ancient Jew toward his persecutor was not so much one of hatred and revenge as of sneering pity. Even while on the rack, undergoing the most excruciating pains at the hands of the executioner, we can imagine the pious Jew of old thinking to himself: 'I suffer now, but what is this suffering when compared with the bliss and glory that await me in the future? I may die from the wounds inflicted upon me, but I shall live again when the Messiah comes and restores the kingdom of Judah to its ancient glory. All these inquisitors, judges, and executioners will then stand at my door begging for admittance. All the nations of the earth will then be my servants, anxious to be the subjects of the King Messiah. They do not see it now, but I see and believe and hope, and hence can die in peace.'"

[192](#)

Despite Greenstone's depiction of the thoughts of the common Jew, the Jewish Cabalists do not plan to leave any Gentiles alive in the Seventh Millennium. They will also not permit any Gentiles to convert to Judaism or

become Noahides once the messiah arrives. The Babylonian Talmud, Tractate *Yebamoth*, folio 24b, states,

"Our Rabbis learnt: No proselytes will be accepted in the days of the Messiah.¹¹ In the same manner no proselytes were accepted in the days of David nor in the days of Solomon.¹² Said R. Eleazar: What Scriptural [support is there for this view]? — *Behold he shall be a proselyte who is converted for my own sake;*¹³ *he who lives with you shall be settled among you,*¹ he only who 'lives with you' in your poverty shall be settled among you; but no other." [193](#)

Abodah Zarah, folio 3b,

"R. Jose says, In time to come idol-worshippers will come and offer themselves as proselytes. But will such be accepted? Has it not been taught⁷ that in the days of the Messiah proselytes will not be received; likewise were none received in the days of David or of Solomon? — Well, they will be self-made proselytes,⁸ and will place phylacteries on their foreheads and on their arms, fringes in their garments, and a *Mezuzah* on their doorposts, but when the battle of Gog-Magog will come about¹ they will be asked, 'For what purpose have you come?' and they will reply: '*Against God and His Messiah*' as it is said, *Why are the nations in an uproar, and why do the peoples mutter in vain*, etc.² Then each of the proselytes will throw aside his religious token and get away, as it is said, *Let us break their bands asunder*³, and the Holy One, blessed be He, will sit and laugh, as it is said: *He that sitteth in heaven laugheth*.⁴" [194](#)

Mark Mazower told the story of a Jewish boy who gloats over the imminent arrival of the messiah and its implications for Gentiles in his book *Salonika: City of Ghosts: Christians, Muslims and Jews: 1430-1950*,

"When a French onlooker smiled at the wild abandon of the crowds, a young Jewish boy told him 'that I had nothing to smile

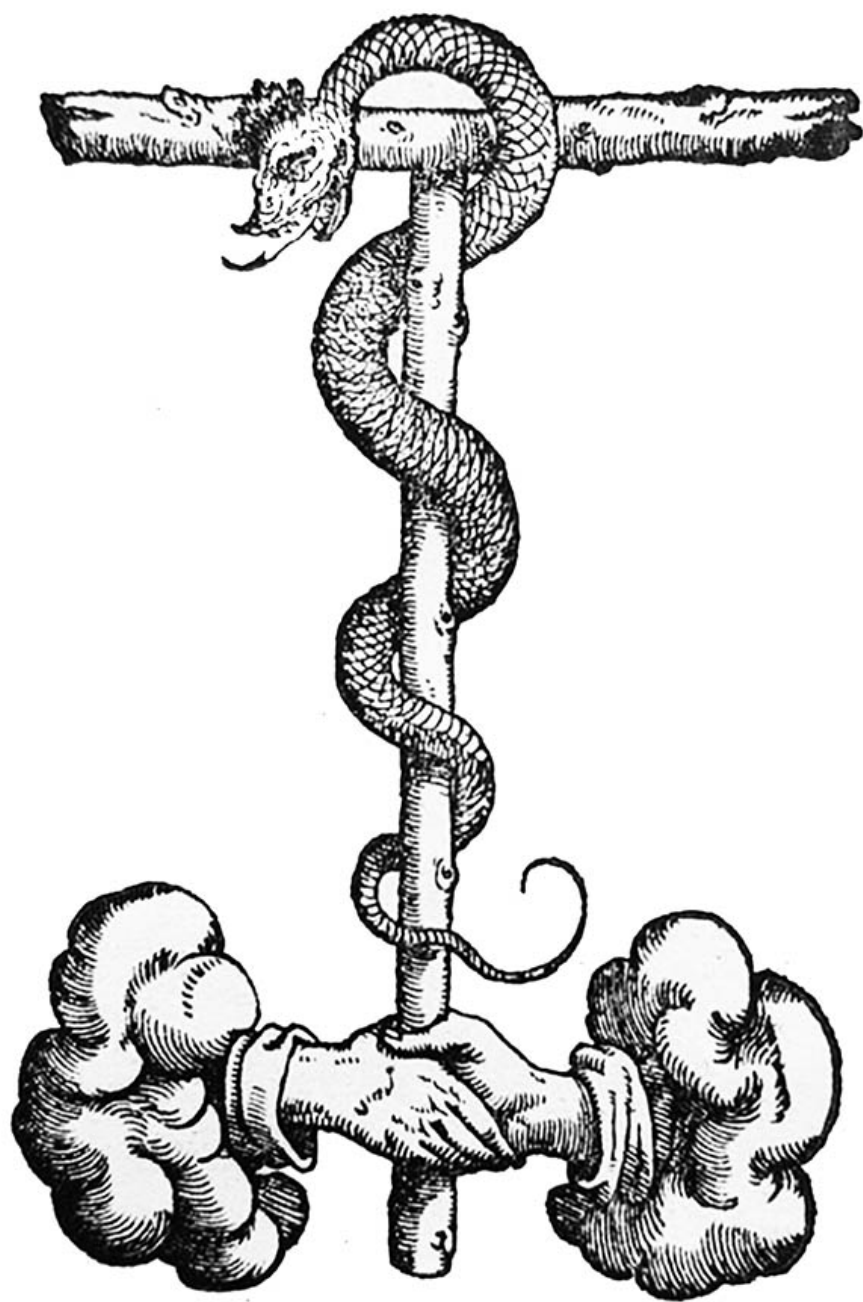
about since shortly we would all become their slaves by the virtue of their Messiah." [195](#)

Everything they need to destroy us is in place. Little time remains before the Jewish Messiah appears on the world stage to judge the nations and pronounce a death sentence on humanity. The Age of Aquarius is fast upon us. If we are to save ourselves, we must do so now.

ILLUSTRATIONS



NEHUSHTAN

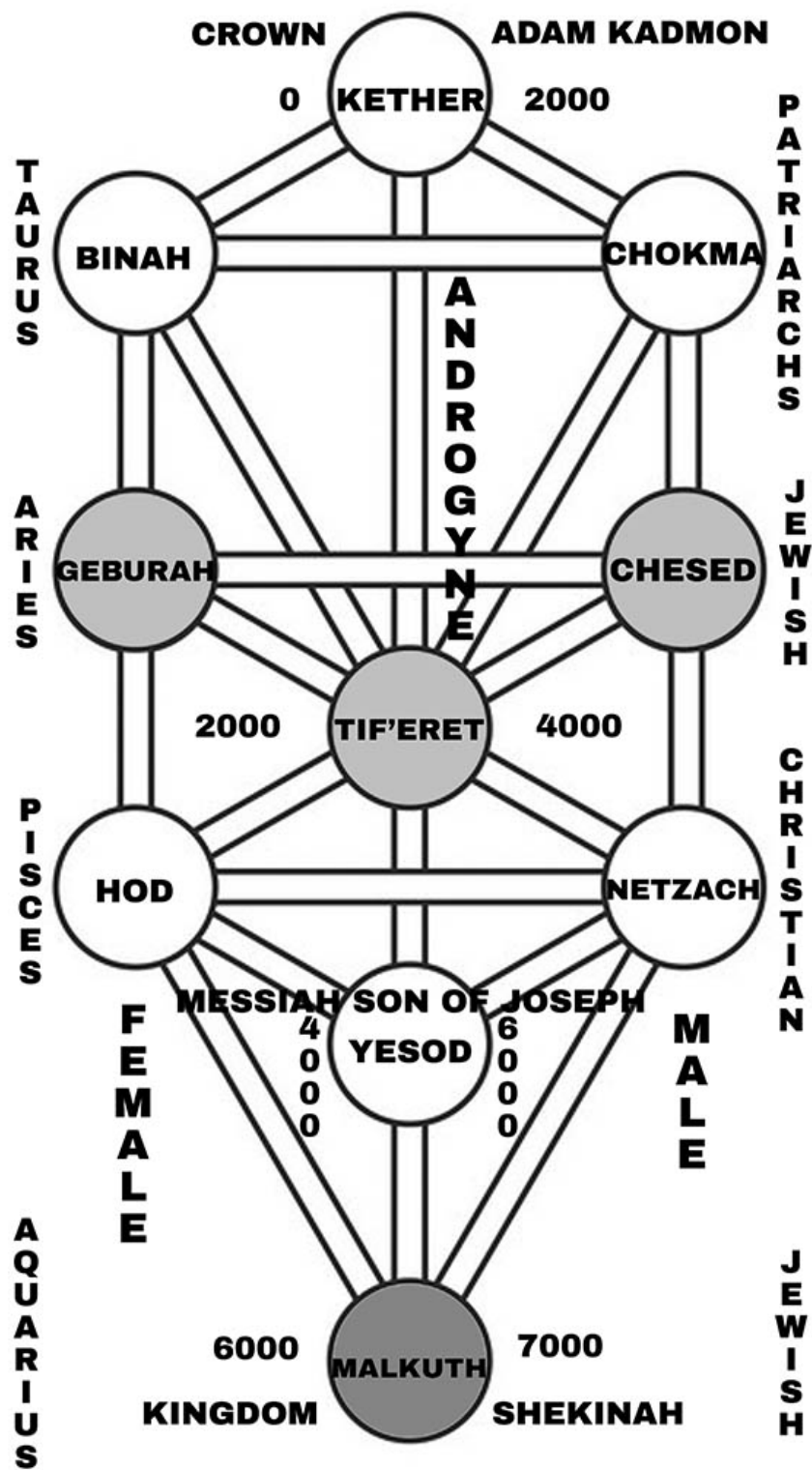




NEHUSHTAN



BAPHOMET



The first letter of the Hebrew alphabet is א (Aleph or Alef) who's numeric significance is 1 and its kabalistic significance is also 1. There are many ways of representing this letter/sign, some of which were used in the ancient world, here are some examples:

**Ancient
Hebrew
Alphabet:**



**Modern
Hebrew
Alphabet:**



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The twenty-second and last letter of the Hebrew alphabet is ת (Tav or Tau) whose numeric significance is 400 and its kabalistic significance is 22. There are many ways of representing this letter/sign, some of which were used in the ancient world, here are some examples:

Phoenecian Alphabets:



**Ancient
Hebrew
Alphabet:**

**Modern
Hebrew
Alphabet:**



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The sixth letter of the Hebrew alphabet is ו (Vau or Vav) who's numeric significance is 6 and its kabalistic significance is also 6. There are many ways of representing this letter/sign, some of which were used in the ancient world, here are some examples:

Phoenecian Alphabets:



**Ancient
Hebrew
Alphabet:**

**Modern
Hebrew
Alphabet:**



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"The birth of Abraham was, as given above, in the year of Creation 1948 (1,056 + 892); add thereto the fifty-two years that passed till his proselytising activity and you get exactly 2,000, i.e. 448 years before the Giving of the Torah."

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